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The Month of Christmas

A Christmas Wish:

To every reader in every school, convent, rectory, and home your editors and publishers send a Christmas wish for peace and happiness. May the Infant Jesus bless your lives—your thoughts and actions, your lesson plans, your teaching by word and example. And may His grace help your pupils to understand His message of peace to men of good will.

St. La Salle:

Your most important job is to teach religion in such a way that it will become the most important feature in the lives of your pupils. Let St. John Baptist de La Salle help you. His Brothers of the Christian Schools have been quite successful in forming Christian gentlemen. On page 309 Brother Philip begins to tell you how they do it.

Rural Catholic Schools:

In October we told you of the success of St. John Bosco in teaching boys how to lead useful lives as Christian mechanics, tradesmen, and artisans. Now (page 314) we bring you Father Ostdiek's message on the need of teaching rural boys and girls how to live and enjoy life in the country. "A Unit on Catholic Rural Life" by Sister Aline (page 329) will help you to begin directing your teaching of the social subjects to the needs of rural pupils.

Making Assignments:

"Be not the last to lay the old aside" is good advice when new methods seem to be better than old ones. Read Sister Rose's article on "The New Assignment and the Old Homework."

For your Programs:


"The Beautiful Lady" is a short dramatization for the Feast of the Immaculate Conception. "The Legend of the Cup" is a good Christmas play. "The Star of Bethlehem" (page 327) is an excellent number for your verse-speaking choir. "A Mother Goose Christmas Party" will solve your entertainment problem for the primary grades. And see the new Christmas hymn "Sing, Little Children, Sing" (page 330).

Contemporary Educators:

On page 322 we resume Father de Hovre's series of sketches on "Masters of Contemporary Catholic Education." We have had a number of requests for more of these sketches.

Help Yourselves:

The new department "Help Your Fellow Readers" has been well received. This month Sister Leo tells a questioner how to make "The Religion Class Interesting." There are other interesting answers to questions. Have you sent in your question or answer?



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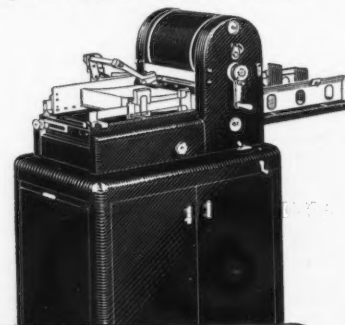
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No. 10

St. La Salle's Method of Teaching Religion

Brother Philip, F.S.C.

ON ONE occasion, His Holiness, Pope Pius X, remarked somewhat sadly: "We have good theologians, excellent preachers, but we lack catechists."¹ To this plea for catechists Cardinal Serafini wisely adds: "It does not suffice to multiply catechism lessons, it is indispensable to strive without ceasing to perfect catechetical pedagogy." These appeals have inspired a generous response in the United States where a renewed, vitalized interest in catechetics indicates a holy discontent with the present status of method in this important field. The Catechetical Institute Summer School at Cliff Haven, the Catechetical Conventions, the Catholic Education Conventions, THE CATHOLIC SCHOOL JOURNAL, the *Journal of Religious Instruction*, the *Catholic Educational Review* are doing excellent work in arousing interest in, and in promoting wholesome discussion of catechetical methods.

Limitations of the Discussion

In this paper, we shall limit the discussion to the method of teaching religion advocated by St. La Salle and recently amplified by administrative circular.² Since we are discussing a method of teaching, we are concerned principally with the teacher and with his presentation of lessons in religion, not with a catechism.³ The restriction is logical for it is in accord with our Holy Father's plea for catechists. Moreover, the restriction is a reminder that the "end of the Institute is to give a Christian education to children; it is for this purpose that the Brothers keep schools, that having the children under their care from morning till evening, they may train them to lead good Christian lives by in-

EDITOR'S NOTE. We are glad to have this description of St. de La Salle's methods of teaching religion as described in the new comprehensive circular of this group of very effective teachers of religion. The article indicates the scope and the variety of methods, approaches, and devices used in the best contemporary teaching. Though the article refers to the "question-answer" method, what is meant is not what the term ordinarily means. We hope the Brothers of the Christian Schools will make available to those outside their Order the new Administrative Circular, No. 300, "On the Teaching of Religion."

structing them in the mysteries of our holy religion and by inspiring them with Christian maxims."⁴

There is an abundance of Institute literature which discusses the excellence and importance of the mission of the catechist, the spiritual, intellectual, and professional training of the catechist, and the method to be used in presenting the catechism lesson. The material attributed to St. La Salle is to be found in *The Common Rule*, *The Rule of Government*, the *Meditations for Sundays, Feasts, and Retreats*, *The School Management*, and *Christian Duty*. Since his time, many superiors have issued circulars similar to the one referred to frequently in this paper. Their aim has been to keep our traditional method in line with the advances made in pedagogical science. The *Methodologie* of 1938 and the *Administrative Circular*, No. 300 are the most recent works in this field.

I. The Catechist Teaches by Word and by Example

In the quotation above, from the *Common Rule*, we find a clear statement of our objective. The aim of St. La Salle and his disciples has been to persuade children to

lead good lives. This is and should be the objective in every lesson in religion as our Holy Father so eloquently reminds us.⁴ But, logically, the objective determines the means to be employed and the methods to be used to achieve the best results. Among the means or instruments to be employed, we must include the catechist. Evidently, the catechist must be trained. If the objective in teaching religion were merely the imparting of a knowledge of religious truth, content would be emphasized for training both teacher and pupil. But the objective refers plainly to living one's religion. The most effective persuasion for Christian living is a happy union of instruction and example. Here we find the secret of our Lord's success as a catechist. He was a perfect example of the virtues He inculcated; He was the personification of correct living. Moreover, He possessed a commanding, but charming, winning personality. Evidently, the more closely catechists resemble Him the more effective they will be in influencing the lives of children. St. La Salle was not unmindful of the powerful influence of example. Time and again he links the terms *instruction* and *example* for the effective teaching of religion. "Teach them carefully the maxims of the Holy Gospel; make them understand them by lucid explanation and simple comparison, persuade them by your instructions and example, and the graces you will obtain for them, that practicing this doctrine, they will find true happiness in this world and sovereign felicity in the next."⁵ Because the catechist continues the work of our Lord and of the Apostles,⁶ he must be, like them, one who teaches by word and by example. No one can give what he does not possess. Only a deeply religious catechist can communicate a love and desire of life on a supernatural

¹Brothers of the Christian Schools, Rome, 1938, *Administrative Circular*, No. 300, "On the Teaching of Religion," p. 58. This Circular (French edition), being as it were a précis of the New Methodology, is more easily used as a reference.

²The *Administrative Circular*, No. 300, lists a catechetical series of 17 volumes published by the Institute: pp. 49, 50.

³*The Common Rule*, Ch. I.

⁴"The fundamental concept of the study of catechism is to teach how to live a Christian life." Quoted. *Administrative Circular*, No. 300, p. 35.

⁵*Meditations for Retreat*, 10.

⁶*Meditations*, I, 102, 200; II, 159; III, 145.

plane. With very good reason then do directors of seminaries and of novitiates begin the formation of candidates by initiating them in the principles of the religious life.

Content of Religion Courses

The objective of religious education also determines the content of courses in religion. As Rev. Dr. Cooper so clearly explained at a recent meeting of Catholic superintendents, the content embraces knowledge of fundamental truths like the existence of God, the immortality of the soul, the Incarnation, to establish the reason for correct living; explanation of the commandments as the correct mode of living; explanation of the sacraments and prayer as the effective means of Christian living. In the *Common Rule*, St. La Salle prescribed for his Brothers substantially the same fundamental content: "They shall, however, make it their first and principal duty to teach their pupils the morning and evening prayers . . . the commandments of God and of the Church, the Catechism (in the *School Management* he emphasizes the "principal dogmas"), the duties of a Christian, and the maxims and practices which our Lord has left us in the Gospel." Bible history and church history relate to our objective if we emphasize, but not necessarily treat exclusively, examples of virtuous living; so also may the lives of saints who excite our admiration and stimulate us to imitate them. Problems of apologetics, on the college level, might be approached indirectly to establish certain doctrinal proofs and to refute common errors; but below the college level, the discussions might by preference relate to moral and social problems in the present or future experience of our pupils. Timely, pertinent advice is found in *Circular No. 300* on this point: "Apologetics is not the concern of children. . . . One thought ought to guide the catechist in the development of his course (apologetics); that of adapting his explanation to the needs of his locality."⁸ Thus is the content of religion courses brought into harmony with our stated objective.

II. St. La Salle's Method of Instruction

Presuming that ideal conditions exist as to teacher and content, there is still the "question" of presenting religious truth in an interesting, effective manner. To win pupils it is more effective to talk with them than at them. On this point St. La Salle is very specific. He directs that the catechism be taught by the question-answer method.⁹ This is still the basic, traditional method of the Brothers. As used by them, it is far from a dry, abstract drill on theological formulas dissociated from life. Successful attempts have been made to weave into the pattern the best of the modern procedures, especially such devices and

techniques as make the lesson more interesting. In fact, the recent *Administrative Circular* warns us that "for twenty years a vigorous reaction has been tending to invigorate catechetical pedagogy. A Brother catechist should not ignore this movement; while guarding against any inconsiderate infatuation, he will observe the movement and borrow from it that which is of a nature to improve the traditional method of the Institute. A judicious traditionalism, far from marking time, welcomes with sympathy the lessons of experience."¹⁰ We shall have occasion to note, later, how and why the basic question-answer method has been improved by recommendations based on modern "lessons of experience."

Questions as Teaching Technique

Before a large audience in a church or in a lecture hall, naturally the monolog¹¹ is the only feasible type of instruction to be used. However, in grammar-school or in high-school religion classes, it is only the poor or the inexperienced teacher who talks and talks. St. La Salle warns his Brothers against the tendency to "preach."¹² An experienced catechist or teacher uses the dialog type of instruction; that is, often or occasionally, he or a pupil asks questions, the other answers. Rev. Dr. McMahon quotes the maxim, "A good questioner is a good teacher," then adds: "The power to question well is one of the fine arts of teaching."¹³ According to Rev. Dr. Bandas, "A teacher who asks no questions is like a man pouring water into a vessel without making sure whether it leaks or not."¹⁴ It is presumed that brief explanations are given before or during the questioning to break the monotony, or to give illustrations or interesting information. This is also the method used in the newer texts in which catechists lead up to questions through explanatory paragraphs. Moreover, many of the modern texts in education, science, history, civics, etc., are returning to the psychological use of questions which are usually now found at the end of the chapter. The abuse of the question is being remedied; its correct use is being restored for its advantages are recognized.

Our Lord Used Questions

Catechists are examining more closely than ever the method employed by our Lord. Did He frequently use the dialog type of instruction? The question aroused the writer's curiosity and prompted a check-up in the Gospel narratives to determine whether the monolog or the dialog was our Lord's favorite method of instruction. A very brief, cursory survey reveals some fifty examples of the use of the

dialog. A typical example is found in our Lord's discourse with Nicodemus as to the nature and necessity of Baptism (John III, 1-21). Another is found in the discourse in which He promises the Holy Eucharist (John VI, 42, 53, 68).¹⁵ Moreover, St. Matthew and St. John reveal the method of our Lord's "teaching in the temple." In Matthew XXI, 23-27 and XXII, 23-30, and in John VII, 14-46, we have plainly the dialog type of instruction: "And the Jews wondered, saying—"; "Jesus answered them and said—." Another excellent example of dialog occurred as our Lord was found in the temple "sitting in the midst of the doctors hearing them and asking them questions." Some of His best known parables and instructions were given in answer to a question: "Who is my neighbor?" "Is it lawful to give tribute to Caesar or not?" See the following references: Matthew XIX, 3-13, 23-30; Luke II, 46; VII, 20-23, 24; X, 25; XI, 1, 2, 45, 46; XII, 13, 41; XIII, 14, 23; XIV, 3-5, 15; XV, 2, 11; XVII, 5, 17, 20, 36; XVIII, 18, 26; XIX, 8, 9, 39; XX, 2, 3, 28-38, 40-44; XXI, 7; XXII, 35; John IV, 7-18; VIII, 4, 13, 19, 25, 33, 39, 41, 49, 52; IX, 2, 36, 40; X, 24; Mark XII, 13-17, 28-34. Though this is by no means a complete list of references as to the dialog type of teaching illustrated in the Gospels, it is fairly conclusive in showing that our Lord frequently used questions as a teaching technique. On this point the *Catholic Encyclopedia* remarks: "During His public life He frequently made use of the catechetical method to impart instruction. 'What think ye of Christ?' 'Whose Son is He?'"¹⁶ St. La Salle was following an excellent precedent when he recommended the *dialog method of instruction*.

III. St. La Salle's Method is Flexible

In St. La Salle's method, questions and answers constitute an important but not an exclusive technique. In the use of questions and answers there is merely a matter of emphasis. For example, in defining terms like *sacrament*, *Church*, *Providence*, the catechist does not state the definition, as is erroneously believed, and ask pupils to memorize it; nor does he first ask the question and expect a pupil response. He develops the term for complete understanding by the synthetical method. In explaining the term *Providence*, for example, he uses the psychological approach in passing from the known to the unknown. He may point out in a brief exposition, or he may elicit from the pupils by questions, the dependence of the child on its parents for love, protection, support, and the care the parents take of the child physically, morally, intellectually. Then he passes to the more difficult concept that God is our Father and cares for us. Only after the pupil has been thus prepared is he introduced to the term *Providence*. Questions and answers?

⁸*Common Rule*, Ch. V, p. 7.

⁹*Administrative Circular*, No. 300, Rome, 1938, on "The Teaching of Religion," p. 108.

¹⁰*School Management*, of 1706, Ch. IX.

¹¹*Administrative Circular*, No. 300, Rome, 1938, on "The Teaching of Religion," pp. 60, 61.

¹²In Funk and Wagnalls *New Standard Dictionary*, preaching and teaching appear to be synonymous except for one explanation under preaching: "To converse in didactic monologue."

¹³*School Management*, of 1706, Ch. IX.

¹⁴*Some Methods of Teaching Religion*, John T. McMahon, p. 89.

¹⁵*Catechetics in the New Testament*, Rudolph G. Bandas, p. 18.

¹⁶*Catechetics in the New Testament*, Rudolph G. Bandas, pp. 16, 17.

¹⁷*Catholic Encyclopedia*, V, 76.

Yes, to make sure the children really comprehend the various propositions simply developed, and to fix, by emphasis and repetition, the principal ideas in the minds of the children.

In defining a term like *Church*, the catechist is free to develop terms found in the definition by comparison, by illustration, by example. Starting with the known, attention is called to the small unit, the parish, and to its pastor, its services, its members, its laws or regulations; then to the bishop who comes to confer confirmation, and to the diocese; then to the Pope and to uniformity of creed and worship; and finally to the difficult concept of "Church." Are questions asked? Yes, as above; for example, Which church do you attend? Who is your pastor? Who may be a member of your church? Such simple questions actually develop the lesson and secure the interested participation of the pupils. Or the catechist may proceed synthetically to develop the concept of Church. "I show Jesus Christ reflecting as His mission approaches. His wishes to save not only the people of His time and of His country, but those of all time and of all countries. Now, He knows that His days are numbered. What will He do to assure the future? What would you have done in His place?"¹⁷ The idea is developed that He will appoint a successor and establish an indestructible society. Historically, or following the evangelical method, the catechist shows our Lord selecting and preparing His Apostles especially St. Peter. Next, he pictures Calvary, the Resurrection, the Ascension, Pentecost, and the establishment of the Church. Are questions used? Yes, as above, and for the same reason and with the same result.

The Synthetical Method is Recommended

The Catholic Encyclopedia, in commenting on the analytical and the synthetical method says: "In the former we take a book, a catechism, and explain it word for word to the scholar, and make him commit it to memory. The Synthetical method, on the other hand, puts the teacher in the forefront. The scholars are bidden to look up to him and listen to his voice, and receive his words on his authority . . . of the two methods . . . there can be no doubt that the synthetical method is the proper one for catechetical instruction."¹⁸

Referring to these two methods, the Circular remarks: "The analytical method . . . is in most cases, much less natural, and moreover, less interesting and less profitable than the synthetical. In fact, as Balmes justly remarks, every definition is a synthesis. Thus the definition should serve as the conclusion rather than as the beginning of an exposition. Authors of didactic books deliberately reverse this order; the professor should re-establish it in his teaching."¹⁹ As is evident, the psy-

chological approach is stressed even in explaining definitions. (Illustrations were given in a preceding paragraph; the definition of "Providence" and of "Church" were chosen as examples.)

The Best Features of Other Methods Used

St. La Salle's method, with every justification, uses the best features of the liturgical method, the topical method, the historical method, the Christocentric method, or the Munich method. Moreover, because it is so flexible and permits the use of the best procedures in each particular lesson, it gives to the course in religion a variety, an interest, and a corresponding challenge otherwise impossible to attain. For example, while retaining the question-answer technique, there can be no doubt that the Christmas cycle or the Easter cycle or great feasts should be planned by the historical or by the evangelical, or by the Christocentric, or by the liturgical method. "The teacher who employs the historical method is not content with illustrating the explanation of the text with stories taken from the Bible; he tries to rearrange even the text of the Catechism in its natural and historical order; the life of Our Lord Jesus Christ."²⁰ "In the Catechism thus explained as a function of the Gospel, the features of Our Lord appear like a filigree in each of its pages. . . ."²¹ "This manner of viewing Our Saviour is not new to the Brothers of the Christian Schools."²² "The liturgical method uses with profit, for example, the time of Advent to explain the creation and the fall of man, the last ends of man, the Annunciation, and the preliminaries of the Redemption."²³ These references to official recommendations illustrate how the method used by the Brothers of the Christian Schools may and should combine the best features of other excellent methods.

Use of Modern Devices Urged

Moreover, in the Institute method the use of every modern pedagogical device is encouraged: blackboard, pictures, stories, slides, movies. "Can one conceive an interesting lesson in which the blackboard shall not have its role? . . . The blackboard shall then be utilized, during the Catechism lesson, to note the difficult and important words; . . . and at the end of the lesson to compose with the aid of the pupils, a synoptic outline which reconstructs the progress of the explanation; then the teacher may have a pupil restate a sentence of which he has erased a principal word, or have him express a proposition in a different form." "The teacher should be able to sketch a map of the Holy Land, to trace one of Our Lord's journeys, to illustrate by sketch the liturgical lessons, instruments of the Passion, religious symbols, etc. And when appropriate, colored chalk should be used."²⁴

"Historical and legendary stories have

always exercised an irresistible attraction for simple souls. . . . The teacher does not ignore the use of stories and each time that he wishes to engrave in a child's mind a dogmatic or moral truth, he searches for an illustration which will make the doctrine concrete, embody it in some way, and attach it to life." "It is well to insist here on the historical character of the facts used in the religion lesson. Stories incorporated in the doctrine sustain it, in a way, as proofs. . . . We should clearly separate legend from history, fable, and pious belief from dogmatic fact."²⁵ (The General Procure in Paris publishes *Catechisme en Exemples*.)

Use of Pictures Recommended

"For proper comprehension, it is often necessary that thought be accompanied by its representation; . . . the teacher should have recourse to (wall) pictures. This intuitive process was employed by our first Brothers. We read in the *Daily Regulations*, of 1694, under the title, 'For the Eve of Christmas': On each feast of the Most Blessed Virgin, we shall place in the school a picture which represents the mystery or the feast and we shall teach Catechism on the mystery or the feast as indicated. . . . The picture, biblical or catechetical map is used either to fix in the mind a scene, or a point of doctrine which has just been explained, or to break the monotony of a recapitulation. . . . When the catechist proposes rather to move or touch than to instruct, the presentation of the picture must be carefully prepared. There results from this procedure a very vivid impression on the young minds, and the heart experiences a religious emotion which is efficaciously educational."²⁶

The cumulative evidence thus far presented shows that the Institute method is very flexible as to choice of approach in presenting expository material, and also as to devices that may be used to make the presentation interesting and educative. We shall now examine the method to ascertain if it is psychologically sound.

(To be continued)

¹⁷*Ibid.*, p. 79. ¹⁸*Ibid.*, p. 76. ¹⁹*Ibid.*, pp. 79, 80.

WHAT IS SOCIAL JUSTICE?

Think of social justice as being the virtue which demands of each all that is necessary for the common good. Think of the common good as the good of each person in the community and all its parts and the good of the community as a whole. Think of social justice as necessarily having for its soul and soil that social charity through which we see ourselves brothers to all mankind under God and in Christ the Lord. . . .

If children are not taught that the great calamities of our time are, in fact, man-made and due to man's sin, it will be hard for them to think so later. If nothing is said, they will not realize the moral enormities that produce these physical calamities and both the moral enormities and the physical calamities will continue. They will not be spiritually prepared for the work that will fall on their shoulders and souls when they leave school.

In the later grades, the speaker pointed out, elementary notions should be developed and built up by teaching in some detail the current facts to which the principles must be applied.

—Rev. A. A. McGowan of the N.C.W.C. at diocesan teachers' institute at Savannah, Georgia.

¹⁷Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," p. 67.

¹⁸Catholic Encyclopedia, V, 84.

¹⁹Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," p. 68.

²⁰*Ibid.*, p. 68. ²¹*Ibid.*, p. 69. ²²*Ibid.*, p. 70. ²³*Ibid.*, p. 71.

Learning to Read: A Joy Not a Job*

Sister M. Dorothy, O.P.

FOR the six months, ending February, 1939, the *Education Index* lists approximately three hundred references to published books and articles on the teaching of reading, but still the treatment of this subject is by no means complete. No one who has thoughtfully considered the process of reading will deny that it is a complex one and necessitates extensive research to determine the proper treatment of its various aspects. I wonder, however, if frequently teachers have not erred in causing the learner to become conscious of this complexity instead of keeping their scientific knowledge in convenient reserve. I venture to state that few if any reading failures become such because of a reason controllable by the learner himself.

A Disappointment

During the preschool period the little child eagerly awaits his admittance to school life with the precise intention of "learning to read." His parents read; his brothers and sisters read; he too wishes to become a member of this glorious circle of readers. He enters first grade, and alas, how often is he disillusioned. The activity which he anticipated with joy, all too frequently proves itself an irksome "job." He is asked to see, understand, interpret and use symbols, hundreds of them, with which he has had but short acquaintance. The first few forms are easily assimilated, but others appear in such rapid succession that confusion often results. For some beginners these vicious little symbols even move about the page; sometimes they are clear but oftentimes they are very blurred. Each symbol has a name, but some are met so seldom that the appearance fails to call forth the correct association.

Many young readers do not meet this disillusionment until the second grade, while others seem to progress successfully until the third or even the fourth grade, at which time their improvement seems to assume negative acceleration. Others again, who have apparently met the requirements for satisfactory reading throughout the elementary school enter secondary classes only to find that this skill does not function where it is actually indispensable. They read but they are functionally illiterate.

Although we read in a recently published article¹ that visual means of education are rapidly decreasing the need for instructing all in the reading skills, we shall favor the more conservative side and stand with the greater number of educators who agree that "reading is universally recognized as one of the most important activities in the

EDITOR'S NOTE. In most cases, we need not so much to be taught as to be reminded. Sister Dorothy has analyzed the causes of many failures in teaching reading. As she says, frequent testing in the primary grades would help to prevent many of these failures. Note, too, what she says about the judicious incidental teaching of phonics as an aid to reading.

school program as well as in life activities."² It is an essential tool with which we unlock the volumes in which a large part of our cultural heritage is stored. Since we do not wish to sacrifice this heritage by regressing to a generation of illiterates, it well behooves us to investigate the present causes of the many failures in learning to read.

Preliminary Training Necessary

Upon entering school each child is entitled to a program of studies in which thoroughness is the keynote. He must be prepared for each new task by a thoroughly planned preliminary training. A more difficult step should not be introduced until the preceding one is thoroughly mastered. He should be thoroughly equipped with a means of independent growth. Reading instruction which lacks the essential characteristic of thoroughness is devoid of both utility and permanency.

By the mere fact of his entering school, every child does not possess the prerequisites for efficient reading progress. As a result of experimentation in beginning reading, several authors have concluded that successful achievement in this field necessitates a mental age of six years and six months. Applying this standard to a group whose average chronological age is six years, about one third the number is able to accomplish the desired goals in reading. Even if this standard be reduced six months and more simplified techniques be provided, many beginners will still be found too immature for the program.

To coerce the child into this involved activity before he has reached the requisite stage of mental maturity is analogous to forcing an infant to walk before his muscles and bones have reached physiological fitness. Awaiting the proper time enables him to accomplish the act with greater efficiency, at the same time exerting less energy and consuming less time.

Intelligence, Background, and Preparation

Even when the required mental age is present a child does not necessarily possess

all the personal equipment essential to a successful introduction to reading. While intelligence is the most accurate determinant in reading progress, nevertheless success in reading has been found to be closely related to (1) the extent of reading experience in the home, (2) the ability to match words, (3) the ability to match letters, (4) the ability to supply missing words, and (5) the ability to reproduce short stories in sequence.³ The number of children with deficiencies in these abilities added to the number lacking in adequate mental ability for beginning reading leaves a relatively small group that is ready to learn to read with the ease and success that makes for joyful experiencing.

What shall we do, you ask, with these beginners who are not capable of achieving reading skills? Shall we advise them to remain at home until a satisfactory mental age is reached and an adequate background is acquired? Such procedure would be very desirable if the home provided rich experiences and worthwhile activities which would tend to facilitate reading instruction when later undertaken. But since the average home does not assume educational responsibilities but depends entirely on the school in this regard, it seems more feasible to accept all applicants who are chronologically fit and at the same time to correct the old notion that all must be taught to read from books at the outset of first grade.

In the past, beginning reading has been made synonymous with stories and books, and thereby the child's concept of the true functions of reading has been limited. Since it is important that the child understand what he reads in order to grow as a result of his reading, he must be prepared by an extensive conceptual background. This preparatory period need not and should not be devoid of opportunities for reading but should present simple reading situations in large purposeful activities. Listening to stories or factual material read aloud by the teacher gives the child a model concept of good reading and affords him pleasure and information. In general, this period should be characterized by much conversation, picture study, constructive activities, drawing and acting to test comprehension of facts, specialized work in good speech habits, left-to-right tracing of simple words, and other activities contributory to the extension and enrichment of the child's background. A few weeks of such training will satisfy the needs of some beginners while others might spend a whole semester in preparing for the more formal phases of reading instruction.

*Paper read at the parish-school department of the Convention of the National Catholic Educational Association, Washington, D. C., April 12, 1939.

¹A. Lichenstein, "Why Reading for All?" *School and Society*, 48 (1938), pp. 239-242.

²U. W. Leavell, "Reading Instruction in the Educational Scheme," *Education*, p. 59 (1938), 7.

³See Nila B. Smith, *Teachers' Guide for the First Year* (New York, 1936), pp. 485-489.

Danger of Hurrying

The bridging from the informal activities to more systematic book reading is often too abrupt and the value of the preparatory period is thereby frequently diminished. One period does not end for the other to begin but certain aspects of the former lend definite aid to the success of the latter and should be continued. Classroom activities requiring incidental reading may be continued so as to keep before the child a constant need for reading. Book reading must likewise be purposeful in order to elicit the best results. The reading of but a single sentence necessitates a purpose to stimulate the desired effort on the part of the learner.

Beginners in reading sometimes make phenomenal progress but after a few months or a semester some begin to lose ground; initial success gradually gives way to failure. What is the most probable cause of such a change? Too often the teacher takes every precaution for the sake of thoroughness in the preprimer period and then becoming more conscious of what she is expected to "cover" she disregards the principles dictated by her better reason and rushes the child into advanced reading prematurely. As soon as the reading material becomes too difficult for the learner, even the words that he knew well are soon forgotten.

Most authors agree that a child's reading should be confined to a certain level of difficulty until he is able to read that material with fluency and comprehension. In his text, *Better Primary Reading*, Stone¹ divides the period of primary reading instruction into seven levels and suggests aims and materials suitable for each level. It would be far better for a child to do extensive reading in a variety of preprimers and primers in the first grade and to leave the book-one level for the second grade, than to have crowded this latter into the first grade and thereby to have denied sufficient repetitions for word mastery. The easier material may present just as great a vocabulary load and in addition, due to the joy of successful attainment, cause a more desirable attitude to be maintained. The frequent use of informal tests in the primary grades followed by standardized tests in the later grades enables the teacher to determine the highest level of reading which each child has mastered. Testing should be an important phase of any reading program.

Adopt a List of Aims

Aside from failing to consider gradual increase in material difficulty, primary teachers sometimes fail to agree on the specific aims for reading in each grade and lose sight of important phases of the whole program. There should be similarity of aim in the three primary grades, but not identity. Each level of difficulty should bring forth new developments in the child,



Mother Elizabeth Seton

A new portrait painted by Paul H. Daubner, of Philadelphia, which has been hung in the Apostolic Delegation at Washington. (N.C.W.C. Photo.)

and at the same time provide for the continuity of fundamental habits. Every school system should adopt an authoritative list of aims to make the process of learning to read a logical and complete one for the child.

The period of rapid reading does not begin at the same time for all, nor is it always commensurate with mental development. It is at this time, usually in second grade, that the child demands freedom from teacher presentation of all new words and seeks a means of independent word attack. From sight presentation of words in the first stage of reading, he has learned to recognize words by the whole form. This he continues to do but the method does not meet all his needs. The process of recognizing some strange words from their surrounding context is another possibility but the child who depends too much on this method, though he may attain fair comprehension of what he reads, too often becomes an inaccurate reader. Coupled with these two means, a third aid must be supplied to the learner; namely, that of intelligent analysis of the sound elements of new words.

The Place of Phonics

The very mention of "sound elements" immediately calls to mind "phonics" and this concept brings forth a picture of little children painstakingly repeating sound after sound as symbolic representations of these sounds are flashed before the eye. Each little victim anticipates the day of mastery when these sounds will be combined into words—the day he will begin to read. Indeed this procedure, as such, has no place in our reading program today. But phonics, the science of speech sounds applied to reading, is an indispensable aid to accurate recognition of new words.

As properly used today, phonic analysis of words is not a method of teaching reading but a means which enables the learner to do independent reading. In the beginning of the second year of reading most children may be directed to recognize certain sound parts in familiar sight words and to associate them with certain groups of letters. Relating these phonic parts to a specific familiar word, this latter may be recalled when the phonic part is encountered in an unknown word. The child

¹See Clarence R. Stone, *Better Primary Reading* (St. Louis, 1936), pp. 22-44.

who has had firsthand experiences with "pheasants" may never recognize the word in a reading situation unless he has been taught that the "f" sound is sometimes spelled "ph." Even if a picture guided him to recognize this word, the learning situation would be specific and he would not necessarily apply the principle each time the digraph "ph" was met in an unfamiliar word.

Here too, the teachers in school or system must agree upon the aims and content for each reading level as well as the general procedure to be used in phonic lessons. The teaching of rules should be deferred to about the fourth grade when the phonic work for the average child may be completed. Even at this time the rules should be few in number and in exact conformity with the science of linguistics. To function as a means and not as an end in itself the phonic lessons, which are best taught outside the regular reading lesson, should be applied to reading situations as soon as possible.

Read with a Purpose

Since reading is a tool for the gaining of information, particular care must be taken that children learn to use it as a tool with efficiency and accuracy. Without conscious effort and competent direction, the learner fails to see this significant aspect and is satisfied to read just for the sake of reading. In the intermediate grades reading instruction may well be used in general to improve the student's study skills, and specifically to train in following directions, noting details, selecting major and minor points, organizing ideas, reproducing in oral or in written form, scanning, generalizing, sorting, classifying, and any other valuable study habit.² In a word, when the basic skills are mastered, reading instruction must go further and apply these abilities to real situations. The student will then be armed with a weapon which is fundamental to

²Donald Durrell, "Basic Abilities in Intermediate Grade Reading," *Educa.*, 59 (1938), pp. 45-50.

successful educational adjustment, the absence of which is all too frequently the cause of secondary-school failures.

The youth who can undertake a difficult piece of work with method and precision is confident in the undertaking and happy in the results. The school owes him the secret to this mind set and fails in function each time it neglects this objective. To be assured, therefore, that these desirable elements will be effected by our reading program, let us be certain (1) that every child is mentally fit before he is asked to read; (2) that every child is given an adequate background of experiences in preparation for formal reading; (3) that the results of carefully constructed tests are used to determine at what time the child is ready to read material of increased difficulty; (4) that the child is supplied with efficient means of word attack; and (5) that reading is considered as a tool which must function in many and varied life situations.

Catholic High Schools in the Country*

Rev. Joseph H. Ostdiek, M.A.

IS THERE a need for high schools in rural parishes? This is a question which, inquiry has revealed, many rural pastors and laymen answer in the negative. To prove their contention they argue that most country youths who receive a high-school education are no longer content to remain on the farm; that they are anxious to find some occupation better than tilling the soil or raising stock; that they inevitably turn to the city with its supposedly larger and better opportunities to seek the fulfillment of their dreams and aspirations. To those of this opinion the problem of keeping the boys and girls down on the farm resolves itself, it would seem, into a matter of keeping them in ignorance and simplicity. To give them more than an elementary education is to expose them to an attack of the dreaded "Wanderlust" or "urban fever." To this line of argument, which no doubt has some foundation in fact, we simply answer that there must be something seriously wrong with a rural-high-school program that makes the pupils dissatisfied with country life. Then, too, the high school may not be responsible for this migration. For the census statistics show that the rural areas produce more children than are necessary to sustain their population. In the cities, on the other hand, there is a deficiency of children. Naturally, then, the urban centers drain off the surplus population of the rural communities.

*This is a paper read at the recent National Catholic Rural Life Conference meeting at Seattle, Wash. The author is Diocesan Superintendent of Schools at Omaha, Nebr.

EDITOR'S NOTE. We are very glad indeed to publish Father Ostdiek's appeal for Catholic rural high schools that are both Catholic and rural. The author is a leader in the Catholic Rural Life Conference which among its activities is promoting the cause of genuine rural Catholic education. After you have read Father Ostdiek's paper, get from your file **THE CATHOLIC SCHOOL JOURNAL** for May, 1939, and reread the article "A rural Catholic School That Is Rural." See also Sister Aline's outline of "A Unit on Catholic Rural Life" in the Practical Aids section of this December issue.

Importance of Rural Life

No one can question the basic importance of the agrarian areas. They are the principal source of the nation's population. The fecundity of people in the country where children are an asset is greater than that of people in the city where offspring seem to be a liability. The government census of 1930 classifies 44 per cent of the nation's population as rural. These people form the foundation of the nation's structure giving it strength, stability, and sustenance. As Theodore Roosevelt once stated, "There is one lesson taught by history; it is that the permanent greatness of any state must ultimately depend more upon the character of its country population than on anything else. No growth of the cities; no growth of wealth can make up for a loss in either the number or the

character of the farming population." The same can be said of the Church in America. Rural parishes are the chief source of Catholic population, Christian virtue, and religious vocations. The city parishes would scarcely hold their own either in numbers or in religious life if they were not constantly replenished by the good Catholic families that move in from the country.

It is the purpose of this paper to discuss Catholic high schools in rural districts and villages. We shall point out the need and value of the rural high school; first, to foster religion; secondly, to promote scientific farming and material prosperity; thirdly, to enrich the cultural and social life of the people; and fourthly, to train the talent and genius that are found in rich deposits on our countryside.

Religion First

Nowadays educators tell us that education is life. A generation ago they told us that it was preparation for life. But no matter whether we are strictly up to date or a generation behind the times we all agree that education is closely connected with life. Indeed, this has been the teaching of the Church for centuries. The Church holds that the primary and ultimate aim of education is the same as that of Christian life. This purpose, which is religious in character, is expressed in the catechism in answer to the question: "Why did God make you?" The Church learned from experience that this chief aim of education could not adequately be attained unless religion were embodied in the instructional

program of the school. Accordingly, in the first half of the nineteenth century, when the states set up public schools that were separated from religion and supported by taxes, the Church was constrained to establish a school system of her own in which the primary religious aim would be duly emphasized. Since then, the Church has set up almost 8,000 elementary schools and more than 2,100 high schools with an enrollment of 2,430,000 pupils. Furthermore, Catholic normal training schools, colleges, and universities have sprung up in many places. It is the mind and policy of the Church to provide facilities for Catholic education from the kindergarten to the university. Thus she hopes to make it possible for all her children "to grow up in Him who is the head, even Christ" (Eph. 4:15) as St. Paul recommends.

Many factors have worked to increase the pressure and demand for Catholic high schools in recent years. Chief among these are the compulsory-attendance laws. At least six states now require attendance until the age of eighteen; five until seventeen; and thirty until sixteen. The operation of these laws is limited only by the leniency of authorities in issuing working permits to pupils at the age of fourteen or by the lack of facilities for high-school training in sparsely settled districts. It is at once obvious that a law which requires attendance beyond the age of thirteen or fourteen constrains pupils to enter high school.

Moreover, boys and girls without a high-school education find it very difficult, if not impossible, nowadays to get employment. When they apply for a job one of the first questions put to them is: "Are you a high-school graduate?" Then, too, parents even in rural districts are no longer satisfied when their children get but an elementary education. They want their boys and girls to be schooled beyond the mere mastery of the tools of learning. They are coming to realize that a better opportunity to work, to earn, to serve, and to live abundantly, comes with enriched secondary training. All these factors help to explain the phenomenal increase in high-school enrollments during the past three decades.

It is to be noted that secondary education has expanded as fast in villages as in cities despite the diminishing percentage of rural and village population in the nation as a whole. The public high schools have increased in number from 10,200 with an enrollment of somewhat more than 900,000 in 1910 to 25,000 with approximately 6,000,000 pupils in 1936. Furthermore, 75 per cent of these schools and 38 per cent of the pupils are in villages or rural communities. (1939 Yearbook of Am. Ass'n. of Sch. Adm.) The Catholic high schools and academies have grown in number from 1,200 with 75,000 pupils in 1915 to 2,200 with an enrollment of approximately 275,000 in 1936. (1938 Statistics from N.C.W.C.) While we may justly boast of this expansion in secondary education, we must, at the same time, admit that it is

much smaller, in proportion, than the growth among public high schools. Moreover, the facilities are still far short of the needs of Catholic youth; and, worst of all, are concentrated too much in the large cities. A study of conditions in a representative diocese in the Middle West in 1936 revealed that there were approximately 8,000 boys and girls of high-school age, of whom 2,600, a little more than 32 per cent, were enrolled in twenty-six Catholic secondary schools. Thirteen of these institutions were situated in cities and registered 1,700 or 40 per cent of the Catholic boys and girls of high-school age. The other thirteen, situated in villages or rural districts, enrolled but 900, or 24 per cent, of the pupils of this age group. During the ten-year period from 1926 to 1936 the city high schools grew from 900 to 1,700, or 88 per cent, in enrollment, whereas the rural high schools during the same period of time increased from 700 to 900, or only 28 per cent in number of pupils. It seems, therefore, that the educational effort on the high-school level in this diocese (and it is hardly an exception) has largely been concentrated in the cities. Scant provision has been made for the increasing number of youth in the villages and on the countryside who want secondary training. They have had to find their way into the public high schools where they could not possibly enjoy the moral guidance and religious influence that are so necessary during the critical period of early adolescence. No one knows how many of them lost their vocations to the priesthood or the religious life through lack of Catholic high-school training. So the rural communities seem to be suffering from a drought in secondary education. They are in grave need of relief and they should have it. For logic and consistency both force us to hold that the reasons for providing Catholic education are just as valid on the secondary as on the elementary level; and just as urgent in the rural as in the urban communities.

Scientific Farming

But rural parish high schools can do more than foster the faith of youth. They can train for intelligent and scientific farming. Year by year the technique of agriculture and stock raising becomes more complicated. The age of wasteful and haphazard methods is coming to a close. Like the lawyer, the physician, the teacher, and the tradesman, the farmer now has to be a specialist. Soil has to be conserved and even restored through proper treatment. Crops must be rotated, fruit trees sprayed, hens culled, and stocks of purest breeds propagated. Advantageous methods in marketing and buying have to be followed. Government regulations have to be observed; services of county agents, agricultural colleges, and experimental stations have to be utilized; books and accounts have to be kept; cooperatives and credit unions have to be organized and managed. These functions call for more than ordinary intelligence and common schooling.

The elementary school whose course of training is completed at about the age of thirteen can hardly provide the background and foundation that are necessary for these techniques. Even the rural high school with an enriched program of instruction can furnish little more than the minimum preparation of the farmer of today.

Social and Cultural Life

It would be a narrow concept of the secondary school to think of it solely as an agency that paves the way for successful farming. Its program, if properly organized and carried out, is bound to produce many social and cultural values.

It is a commonplace to state that the farmer is a strong individualist. His comparative isolation and independence enable him to plow, to plant, to reap, to sell, to buy, and to live much as he pleases. He may even harm his neighbor or the community with impunity through such things as neglecting weed or insect control, buying from distant places or mail-order houses, paying poor wages, or breaking up soil that is apt to erode from wind or water. The lack of common interests and close contacts among rural folk makes them different from city people whose pursuits are centered largely around industries, institutions, or community problems. Hence, there is a grave need in the rural areas for an agency that will make the people social minded and teach them the value of voluntary cooperation, united action, and public service. Perhaps there is no institution in a better position to achieve this result than the rural high school that features an enriched program of social studies. Chief among these courses are community civics and rural sociology. These studies deal with many practical problems such as health service, prevention of accidents and fires, traffic regulation, election of public officials, functions of government, transportation, marketing, buying, taxation, banking, tariffs, cooperatives, etc. In the State of Nebraska all normal-training high schools are required to offer a course in rural sociology. Such training cannot fail to make the pupils social minded and community conscious. It makes them realize that they must live their lives and work out their salvation in union with those who dwell in the same community, cherish the same interests, and face the same problems. The feeling of solidarity among the rural youth, which is awakened in the elementary grades and then nurtured and stabilized in the high school is a natural basis for group interest, co-operative action, and community service.

Just as the social studies stimulate and strengthen the community spirit, so the arts and sciences enrich the cultural life of the pupils. The country youth who live in honesty and simplicity on the bosom of nature can come to understand and appreciate the true, the good, and the beautiful even better than the sophisticated boys and girls in the city. Courses in general science and biology will unveil before their eyes

the beauty and richness of their environment; literature, art, and music will reveal the winsome works of human genius; games, contests, dramatics, bands, orchestras, glee clubs, choirs, and other extra-curricular activities will give them the opportunity to perform, fill them with the joy of achievement, and fit them for the harmless enjoyment of leisure. So the rural parish high school, that stresses cultural subjects and at the same time promotes pupil activities, will do much to wed the growing boys and girls permanently to the rural parish and the rural community.

Cultivation of Talent

About two centuries ago the English poet Gray wrote:

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

These lines may be applied to the rich deposits of talent and genius that lie unknown and undeveloped on the countryside. Even with limited educational facilities the rural community has produced more than its share of the leadership and intelligence of the nation. It has brought forth patriots and statesmen like Washington, Jefferson, Calhoun, and Webster; military leaders like Grant, Lee, and Pershing; industrial organizers like Hill and Ford, and scientific geniuses like Burbank,

Edison, and Wilbur Wright. An investigation has revealed that the farm has given birth to 80 per cent of the leading men in New York City, nineteen of the thirty-two Presidents of the U. S., and 80 per cent of the ministers of religion. In 1909 the Country Life Commission of the Federal Government reported: "Upon the development of a distinctly rural civilization rests ultimately our ability to supply the city and metropolis with fresh blood, clean bodies and clear brains that can endure the strain of urban life." If the rural community has made so splendid a contribution with meager and inadequate educational facilities, how much more would it give to the nation, if good high-school training were brought within the reach of all the boys and girls on the countryside. Certainly many of the "gems of purest ray serene" now buried in obscurity and many of the "flowers now born to blush unseen" would be discovered and used to enrich and beautify human life.

Conclusions

It is needless to elaborate any further the case of the rural parish high school. Without doubt this educational institution now offers the brightest prospects for growth and expansion. The government reports show that during the eight years from 1926 to 1934 high schools were established in some 4,000 rural com-

munities, an increase of more than 28 per cent. Indeed, at the present time, secondary education is expanding proportionately faster in the villages than in the cities.

There is not much hope of establishing high schools in small parishes that are widely scattered. But wherever they happen to be grouped close together, they might be combined by diocesan authority for high-school purposes. A high school might be erected in the largest or most central parish, possibly with the aid of a diocesan subsidy. The surrounding parishes could send their pupils to this school and contribute toward its support. The bus and paved highway might make it possible to establish a transportation system for pupils from the tributary parishes. Facilities for board and lodging might be provided for those who live at great distances. Such a central or regional high school is no dream. Substantially the same plan has already been realized in some of our cities and in this age of rapid transit it can be worked out even in rural communities. I like to envisage the day when educational opportunity will be equalized over our dioceses so that the youth on the countryside will get their just deserts the same as those in the cities. To the realization of this ideal I recommend that this National Catholic Rural Life Conference direct its thought and effort. Catholic rural education will return rich dividends to Church and State.

The New Assignment and the Old Homework

Sister M. Rose Forest, O.P.B.V.M.

MANY modern educators are agreed that the assignment is the most important technique of teaching. They have pronounced it "the initial step in the direction of learning"; "the pivot of successful teaching"; "the point in the educative process where . . . teaching succeeds or fails."¹ This paper studies the new assignment in the light of the new or progressive education, to ascertain the changes which the assignment has undergone.

There can be no doubt that there has been a great change in the assignment during the past few decades. There has been a change in the amount of emphasis placed upon it; there has been a widening of its scope; there have been changes in its character—sometimes radical changes; and there have been changes in its form. These changes, as one might suspect, are to a certain degree reflections of the changes in educational theory which are taking place in the United States in our day.

¹Gerald Alan Yoakam, *The Improvement of the Assignment*, The Macmillan Co., New York, 1932, p. 12.

²Maxie H. Woodring and Cecile White Fleming, "Directing Study Through the Assignment," *Teacher's College Record*, Vol. 33, No. 8, May, 1932, p. 673.

³Robert W. Frederick, Clarence E. Ragsdale, and Rachel Salisbury, *Directing Learning*, D. Appleton-Century Co., New York, 1938, p. 218.

EDITOR'S NOTE. Sister Rose has summarized for us much of the contemporary discussion of what was called "homework" and, apparently, is now called the assignment—not the classwork assignment but the homework assignment. The author indicates the many sidedness of the problem and offers a check list for your own practice. Try it.

Perhaps the easiest and surest way to become aware of the new character which the assignment has adopted is to compare some of the new definitions which are being formulated with those of a past generation of educational writers. In the "good ol' days," the assignment was spoken of as "homework"; it was merely the act of designating to a class the amount of home study to be done, usually in preparation for a memoriter recitation. Avent, in his book, *Beginning Teaching*, gives such a definition as follows: "The assignment is simply the laying out of a task and procedure in mental work."⁴ This very defini-

tion, however, has been held up to ridicule by one of the new or progressive educators, without, of course, giving the author's name. The type of definition which places the emphasis on the task and the teacher is now becoming obsolete. Bossing⁵ defines the assignment as "that part of the instructional activity devoted to a clearer recognition and acceptance by the pupil of the next unit of learning to take place, and of the procedure by which this learning may be accomplished most effectively." (Italics inserted.) Frederick, Ragsdale, and Salisbury put it thus: "The making of assignments is the process of guiding pupils' selection of activities which for them have educative value"⁶ (here the italics are the authors'). A few lines further on, this same book takes exception to its own use of the word *making*: "In fact the word *making* is out of order because in the school in which directing learning has replaced teaching, teachers will less and less *make* assignments, and the pupils will more and more select activities with the help of the teach-

⁴Nelson L. Bossing, *Progressive Methods of Teaching in Secondary Schools*, Houghton Mifflin Co., New York, 1935, p. 223.

⁵*Op. cit.*, p. 217.

⁶P. 78.

er. In this change of definition is the philosophy of directed study made actual.⁷⁷

These definitions show with sufficient clearness the swing of the educational pendulum away from the teacher-assigned task to the new activity concept in which "the pupil originates or accepts the objectives of the learning unit and . . . aids in suggesting activities by which his objectives may be attained."⁷⁸ (Italics inserted.) By way of illustration, the following idea of a progressive assignment as described by Collings, who has attracted much attention by his experiments in "a project curriculum," will show more definitely the character which the assignment has assumed in the most radical form of the ultraprogressive school:

The teacher should prepare a suggestive list of purposeful activities for the group of boys and girls she is to guide. . . . Such a list suggests to the boys and girls possible activities to study and the scope of the work. . . . On the first day of school the teacher should have such lists prepared and place them in the hands of the boys and girls. In this connection she should explain to the pupils that the list of activities is only suggestive and that they may initiate other activities not on the list. When boys and girls become familiar with the field of work, use of the list of activities may be abandoned. In no sense is the written list of activities to be thought of as prescriptive. Its purpose is to help the teacher express school work in terms of purposeful activities of boys and girls. This is to be adhered to in every instance.⁹

Though this quotation is somewhat long, it shows to what an extent the assignment has undergone change. Here the selection of activities and objectives by the pupils themselves is to replace the old teacher-assigned tasks altogether. The pupil makes his own assignments, and the teacher's position becomes similar to that of the sheep dog to the flock—he keeps them from going too far astray. This is rather an extreme case, chosen by way of illustration. The majority of the modern educators are more conservative, and from them we may learn lessons of real worth.

A Caution

In connection with these "new" pupil activities which are becoming so popular, and which sound so specious, the warning of our late Holy Father, Pius XI, is timely: . . . every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false. . . . Such, generally speaking, are those modern systems bearing various names which appeal to the pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and activity independent of any higher law.¹⁰

⁷⁷Op. cit., p. 218.

⁷⁸J. G. Umstad, *Secondary School Teaching*, Ginn and Co., New York, 1937, p. 265.

⁹Ellsworth Collings, *Supervisory Guidance of Teachers in Secondary Schools*, The Macmillan Co., New York, 1934, pp. 36, 37.

¹⁰*Christian Education of Youth* (official, complete English text), National Catholic Welfare Conference, Washington, D. C., 1930, p. 24.

A CHRISTMAS THESIS OF LITTLE THINGS

Tiny things
Are dear to God,
That is why
God loves our sod.

That is why
Huge other worlds
Are around
In silver hurled

For earth's joy
In the sky's height;
That is why
Vast suns burn bright.

That is why
God sought our earth
When He would
Take human birth,

Being born
A little Babe
Glory to
Earth's smallness gave.

— Charles J. Quirk, S.J.

In the light of this condemnation, it hardly seems permissible to adopt the assignment in the radical form of Collings' illustration. Father McGucken, S.J., in a charming little article on Progressive Education in America recently summed up the problem very neatly.¹¹ What our American children need is discipline, and this the New education is not going to give them. We can have self-activity without adopting all the methods of the Progressives. However, many of the improvements made in the assignment are worthy of consideration, if we remember that "a method of teaching is not good or efficient because it is new and has advocates who advertise it extensively; a method of teaching is not inefficient or undesirable because it is old and may be labeled 'traditional.'"¹²

A Conservative Attitude

The new assignment, as developed by the more conservative of the modern educators, seems well worth while, but in order to understand by what qualifications the assignment becomes a worthy instrument in teaching it is necessary to understand certain fundamental conditions for study which the assignment must meet. The first of these, and perhaps the most important, is a favorable attitude on the part of the pupil. Little Willie learns more readily when he is interested. The assignment, then, must endeavor to arouse little Willie's interest. The second condition is that the new knowledge be connected up with the store of information the pupil already possesses. This calls for pretesting by the teacher to ascertain the extent of little Willie's store of information. Then, too, an

organized plan of procedure to help assimilation must be made—a practical plan, simple and easily comprehended by the pupil. This is best presented to little Willie in the form of a written guide sheet or study outline. Students differ, however, in intelligence, in aptitudes, and in temperament, and these differences the assignment must take into account. What might be an easy task for bright little Willie may be ten times as hard for big freckle-faced Jack. The assignment should set up a variety of standards to meet a variety of ability levels. Lastly, there is need of group cooperation in the life of the pupil, and the assignment should recognize this by providing for socialized discussion.

Standardizing Assignments

The new assignment, made to meet these requirements, will have four main divisions:

1. The preparation, in which pupil interest is aroused and the new topic is given a setting.
2. The presentation, in which the new topic is clearly explained.
3. The pretest, in which the teacher assures herself that the pupils have understood the preparatory steps and are ready to take up the study of the new topic.
4. The direction of study, which is the assignment according to the old meaning of the term. Here the guide sheet or study outline is presented, with added suggestions from the teacher for doing the task assigned.

The new assignment should be standardized by certain criteria. Yoakam has made out a list which he culled from the works of eighteen prominent educators. Summarized they are as follows: clearness, definiteness, interest, stimulation, inspiration, exposition, preparation, direction, discrimination, and individualization.¹³ These ten qualifications might be set up as criteria of the good assignment in somewhat the following way:

1. The assignment should be clear, definite, and sufficiently detailed.
2. It should arouse the pupil's interest, and win his cooperation.
3. It should stimulate thought, and also stimulate the will to work.
4. It should recognize the psychological principle of apperception by linking up the new subject matter with the child's past experiences.
5. It should direct the pupil's study activities by specific directions and suggestions.
6. It should make use of a variety of materials and methods of approach which should be adapted to the requirements of the subject and the interests of the class.
7. It should be adjustable to individual differences.

In regard to the question of assignment technique, it is well to remind oneself that the word has a twofold connotation. It "includes the act of allotting work to pupils by the teacher, and it also designates the

¹¹"Progressive Education or Educational Progress," *America*, Vol. LXI, No. 14, July 15, 1939, pp. 316-318.

¹²Walter S. Monroe, *Directing Learning in the High School*, Doubleday, Doran, and Co., 1928, pp. 456, 457.

¹³Op. cit., pp. 89-91.

work which the pupils are to undertake."¹⁴ In the act of allotting the work to students, the teacher will make the most of the human relationship with her pupils. No written guide sheet or study outline can ever be substituted for the teacher's personal inspiration and encouragement. Her attitude is of prime importance.

When Do You Make the Assignment?

The question as to when the assignment should be made is a mooted one. Some advocate the beginning of the period; others the end. Still others advocate the "psychological moment"; namely, when some classroom situation calls for a new assignment. Reeves¹⁵ has a good treatment of this question. Summarizing it we have: (1) The assignment in the middle of the class hour, which is good when the hour is divided, the last half to be given to supervised study; (2) at the close of the recitation period, which perhaps is the logical time, but this is not always satisfactory because it is sometimes undesirable to stop a very profitable discussion to make an assignment; (3) at the beginning of the period. This is desirable at times though it does not seem logical; (4) sometimes the assignment may be scattered throughout the recitation period; (5) after the dismissal bell, which, of course, is the worst possible time to give it.

Should the assignment be made daily? Not necessarily. The new assignment seems to be getting away from the old daily assignment of tasks, in favor of the larger unit assignments covering a week, a month, or even a semester. From the above discussion it would seem to follow that no hard and fast rule can be made as to the time of giving the assignment. The best time is, undoubtedly, whenever one piece of learning has been finished and another is to be undertaken. As to the amount of time to be given to the act of making the assignment, it seems to be "the better part of valor" to say that circumstances, such as the length of the learning unit must be the determining factors.

What Is a Good Assignment?

The form or type of the assignment is also open to much discussion. There seem to be no two identical classifications as to type. Bossing¹⁶ lists eleven kinds: page or paragraph type, chapter assignments, assignments of exercises; topical, problem, project, unit, and contract assignments; individual and group assignments; experimental and drill assignments. Holley¹⁷ gives a classification on the basis of the learning process involved: memorization, appreciation, review assignments; amusement, orientation, testing, punishment assignments. Needless to say, he points out

the last as highly undesirable, because of the antagonism and dislike for schoolwork which it engenders. He has another list¹⁸ based on the activities that are likely to be engaged in by the pupils who undertake them: (1) practice or drill, (2) reports, (3) experiments, (4) field trips and excursions, (5) leisure-time activity or entertainment, (6) reading in library or reference books, (7) thinking, (8) an emotional experience, (9) review, (10) individual remedial work, (11) construction or manipulation, (12) creative expression, (13) demonstration or dramatization, and (14) collecting.

The most important and more frequently discussed of the new assignments are the following:

1. The problem assignment. This sets before the pupil the challenge of a problem to be solved. This type has stimulation, but there is danger of monotony and a tendency to direct the pupil's activity too minutely.

2. The project assignment. This resembles the problem assignment, for a project has been defined as "a large unit of subject matter organized on the problem basis." This type is also stimulating and is easily adaptable to individual differences, but the project must be wisely chosen or it may lead to indiscriminate wandering.

3. The unit type. The value of this assignment depends on the form which the unit takes. Usually the assignment is given to the pupil in the form of a mimeographed sheet, which is not of much efficacy unless accompanied by oral directions and teacher-made suggestions. The danger is that the unit may not be a true unit of learning but may be chosen by a poorly instructed teacher in an arbitrary way. Too rigid adherence to the guide sheet, and ignoring of the pupil's individual need, is another danger.

4. The contract assignment, made use of largely in the Dalton Laboratory Plan, is a piece of work which the pupil agrees to do under the supervision of the teacher. It is an individualized work sheet, such as a job sheet used in industrial schools. This form of assignment is adjusted to individual differences, but does not provide for socialized work.

5. The term outline or syllabus is another type of the long-time assignment. Variety is great here, and all run the danger of being badly made. The advantage of continuity is their good feature.

6. The guide sheet. This is only another name for the study outline, contract, work sheet, job sheet. These are useful if well made out with sufficient emphasis on individual differences.

7. The indeterminate assignment. This is the Miller challenge assignment. It seems to consist in giving the pupils a challenge, usually some new principle to be worked out, and the pupils just keep on working until they feel that they have mastered the

idea. Hence, the name — indeterminate.

8. The goal book, as used in the Winnetka Plan, sets up definite objectives for individual pupils. It is not a unit assignment in the strict sense. When the pupil feels that he has reached the goal set up, he is given a test at his own request, and passing, becomes eligible for further work.¹⁹

Who Makes the Assignment?

All our modern educators insist that assignments be well made, and the question as to whom this task shall fall is a vital one. Again a variety of solutions are proposed. Some educators say that the assignment should be made by the individual teacher. Others, that it is more desirable to have them made out by the head of the department. Again others, by a committee of teachers in the same department. According to Miller's idea of "creative learning," or the "directing learning" idea of Frederick, Ragsdale, and Salisbury, the assignment should be the joint product of the teacher and pupil. Collings would have the "boys and girls" (as he is so fond of saying) make out their own assignments with a minimum of suggestions from the teacher.

The form of the assignment seems to vary with the personality of the writer who advocates the one he thinks most efficient. However, all agree that the assignment should have a very definite title, and a number which will indicate the co-ordination of the particular lesson with the whole semester's work. There should be an introduction, of course, and a statement of objectives. Textbook and collateral-reading references should be given. Directions for study must be included, which may take the form of questions to be answered, or problems to be thought out. Specific directions for written or oral work, with a statement of minimum essentials should be included, also. Provisions for recording the pupil's progress, and credit indications for satisfactorily accomplished work may be added. This is considered as the ideal form for the new assignment.

Evaluate Your Assignments

Besides the questions of objectives and form there remains the question of evaluation of the assignment. To use a little examination of the pedagogical conscience is a good practice. Any teacher can make for herself a check chart covering the main points desirable for a good assignment. The following might prove suggestive:

1. Purpose of the assignment:
 - a) Was the aim definite?
 - b) Was it stated clearly?
 - c) Did the pupils understand what the purpose of the assignment was?
2. Motivation:
 - a) Was the principle of apperception kept in mind in making the assignment?

¹⁴Yoakam, *op. cit.*, p. 2.

¹⁵Charles Everard Reeves, *Standards for High School Teaching, Methods, and Technique*, D. Appleton-Century Co., New York, 1932, pp. 100-103.

¹⁶*Op. cit.*, p. 258.

¹⁷Charles Elmer Holley, *High School Teachers' Methods*, The Garrard Press, Champaign, Ill., 1937, p. 97.

¹⁸*Idem.*, p. 98.

¹⁹Yoakam, *op. cit.*, has been followed substantially in these forms.

- b) Were the pupils interested?
3. Materials:
- a) Were the materials skillfully chosen? were they adequate? effectively introduced?
- b) Was sufficient and effective use made of outlines, guide sheets, notebooks, maps, charts, graphs, the blackboard?
4. Directions for study:
- a) Were page references given in the text?
- b) Was the location of other data and other sources of information given?
- c) Were the methods of procedure definitely stated? Were standards given as to how much? how well? when? minimum essentials?
5. Time of the assignment:
- a) Was the time of making the assignment well chosen?
- b) Was the assignment made in a hurried way? was there a waste of time?
6. Individual differences:
- a) Were special devices used, as ability grouping; maximum average, minimum requirements; projects; contracts; job sheets?
7. Results:
- a) Did the children seem to know what to do?
- b) Did they seem to know how to go to work?
- c) Did they accomplish the task set before them in a satisfactory manner?
- d) Do tests show that they are progressing in a consistent way and with satisfactory speed?

Use Good Judgment

Such is the new assignment. It is new in the sense that more emphasis has been placed upon it as a teaching device than formerly. Its scope has been widened, for now the assignment means far more than "homework" to be done. The more recent insistence on self-activity and self-learning has made the assignment more of an individualized instrument of progress than in the old formalistic school. But it is well to keep in mind that the assignment can be used without adopting all the methods of the progressive educators, such as lack of fixed standards; passing of *all* students; its haphazard, undetermined curriculum including every imaginable subject from how to play bridge to conjugation of a Greek verb. The most important problem which modern educators face is undoubtedly that of handling individual differences. This problem the new assignment can be made to meet. Not that the individual method will definitely overthrow class instruction, but as one writer puts it, "the best fruits of the individual system will probably be absorbed by the present system."²⁰

Christmas Lullabies

Selected by Edward A. Fitzpatrick

A CHRISTMAS LULLABY

Sleep, baby, sleep! The Mother sings:
Heaven's angels kneel and fold their wings:
Sleep, baby, sleep!

With swathes of scented hay thy bed
By Mary's hand at eve was spread.
Sleep, baby, sleep!

At midnight came the shepherds, they
Whom seraphs awakened by the way.
Sleep, baby, sleep!

And three kings from the East afar
Ere dawn came guided by the star.
Sleep, baby, sleep!

They brought thee gifts of gold and gems,
Pure orient pearls, rich diadems.
Sleep, baby, sleep!

But thou who liest slumbering there,
Art King of kings, earth, ocean, air.
Sleep, baby, sleep!

Sleep, baby, sleep! The shepherds sing:
Through heaven, through earth, hosannas ring.
Sleep, baby, sleep!

— John Addington Symonds
(1840-1893)

A. H. Bullen, *A Christmas Garland*, 1885.

BE STILL, MY BLESSED BABE

Lulla la, lullaby!
My sweet little Baby,
What meanest thou to cry?
Be still, my blessed Babe, though cause thou
hast to mourn,
Whose blood most innocent to shed the cruel
king hath sworn;
And lo, alas, behold, what slaughter he doth
make,
Shedding the blood of infants all, sweet Saviour,
for Thy sake!
A King is born, they say, which King this king
would kill.
O woe, and woeful heavy day, when wretches
have their will!

Lulla la, lullaby!
My sweet little Baby,
What meanest thou to cry?
Three kings this King of kings to see are come
from far,
To each unknown, with offerings great, by guid-
ing of a star:
And shepherds heard the song which Angels
bright did sing,
Giving all glory unto God for coming of this
King,
Which must be made away, king Herod would
him kill.
O woe, and woeful heavy day, when wretches
have their will!

Lulla la, lullaby!
My sweet little Baby,
What meanest thou to cry?
Lo, lo, my little Babe, be still, lament no
more!
From fury thou shalt step aside, help have we
still in store.

We heavenly warning have some other soil to
seek,
From death must fly the Lord of life, as Lamb
both mild and meek.
Thus must my Babe obey the king that would
him kill.
O woe, and woeful heavy day, when wretches
have their will!

Lulla la, lullaby!
My sweet little Baby,
What meanest thou to cry?
But thou shalt live and reign as Sibyls have
foresaid,
As all the Prophets prophesy; whose Mother,
yet a Maid
And perfect Virgin pure, with her breasts shall
upbreed
Both God and man, that all hath made, the
Son of heavenly seed:
Whom caittiffs none can 'tray, whom tyrants
none can kill.
O joy, and joyful happy day, when wretches
want their will!

— Anonymous

William Byrd's *Psalms, Sonnets and Songs of Sadness
and Piety*, 1588.

OUR BLESSED LADY'S LULLABY

Upon my lap my sovereign sits
And sucks upon my breast;
Meantime his love sustains my life
And gives my body rest.
Sing lullaby, my little boy,
Sing lullaby, mine only joy!

When thou hast taken thy repast,
Repose, my babe, on me;
So may thy mother and thy nurse
Thy cradle also be.
Sing lullaby, my little boy,
Sing lullaby, mine only joy!

I grieve that duty doth not work
All that my wishing would;
Because I would not be to thee
But in the best I should.
Sing lullaby, my little boy,
Sing lullaby, mine only joy!

Yet as I am, and as I may,
I must and will be thine,
Though all too little for thyself
Vouchsafing to be mine.

Sing lullaby, my little boy,
Sing lullaby, mine only joy!

— Richard Rowlands
alias Robert Verstegan

Odes, 1601.

THE VIRGIN'S SONG

Sweet was the song the Virgin sung
When she to Bethlehem was come
And was delivered of her Son,
That blessed Jesus hath to name.
"Sweet Babe," quoth she, "lull-lullaby,
My Son and eke a Saviour born,
Who hath vouchsafed from on high
To visit us that were forlorn.
Lull-lullaby, Sweet Babe," sang she,
And sweetly rocked him on her knee.

— Anonymous

John Attey, *The First Book of Airs*, 1622.

²⁰Frederick S. Breed, *Classroom Organization and Management*, World Book Co., New York, 1933, p. 141.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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A Blessed, Peaceful Christmas!

We express our heartfelt Christmas greeting to our readers all over the world in the words of the Collect of the Second Mass for Christmas Day:

"May our gifts, we beseech Thee, O Lord, be agreeable to the mysteries of this day's Nativity, and ever pour down upon us peace:

"That, even as He who was born Man shone forth also as God, so these earthly fruits may bestow upon us that which is divine."

A Merry Christmas to you!

A Peaceful Christmas to you!

A Blessed Christmas to you!

— E. A. F.

The Basic Institution of Society¹

The Educational Policies Commission of the National Education Association recommended in its report on the social services and the school:

"That social-service policies emphasize the importance of the home and family life through utilizing the home wherever possible as the basis of service."

This is a significant recommendation in a report that is preoccupied with public administrative agencies of education, of library, of health, of recreation, of welfare, and a strong predilection for governmental administration. It is the more significant in view of the fact that there is only the merest incidental reference to the home in recreational, reading, educational, health, and welfare activities. It may perhaps be legitimately explained that this is due to the fact that the report is concerned with community policy and community co-ordination of effort. Be that as it may, on the very last two pages of the body of the report there is an excellent statement on the "Home Is the Basic Institution of Society."

This statement points out, by way of introduction, that social workers thinking in terms of their own type of social organization may forget or disregard the original and still the most im-

portant social organization — the home. There is undoubtedly, owing to economic and social pressures, a shift from the home of many of its services, "but," the report says, "in spite of its changing influence the family remains the basic unit of society: it typically bears primary responsibility for the care and well-being of all its members."

How this may be done the report points out in a paragraph which we quote:

"Social-service organizations, both public and private, wisely tend to build their programs around the family unit; this is true as regards both the reparative and preventive aspects of their work. Public-health workers emphasize the importance of the home and family physician in maintaining good health. Social workers use the case-study approach, which involves careful analysis of the home environment, before planning corrective programs. Recreation workers are recognizing the importance of the family and they, too, are weaving their program of activities into the very fabric of home life. Schools are developing parent-education classes and the participation of parents in matters affecting the well-being of their children. These and other agencies are providing social services through the home and by so doing are strengthening the family as a social unit. This tendency constitutes an entirely wholesome influence in the current social scene."

A very strong statement is made in the last paragraph of the report itself. It begins with the unequivocal statement that "the preservation and improvement of family life is one of the important responsibilities of education." It then expresses regret that more opportunities in school are not offered to promote an intelligent understanding of the sociological, economic, biological, and it might add moral aspects of family life. The assistance of churches, private organizations, and commercial interests is recognized. The fact of a tendency to disintegration in family life is recognized as the basis for greater cooperation of all groups and on this note the report ends:

"The principle of constructing social-service programs in such a way as to dignify the status of the home and family life is not only sound public policy but essential to the achievement of democracy. By encouraging the development of family responsibility, the forces of social betterment at one stroke lighten their own task and strengthen their own efforts." — E. A. F.

Catholic Negro Higher Education

One reads with a great deal of interest of the continuing interest of the General Education Board in Negro Education at all levels. We note with approval its generous donations to Tuskegee Institute for plant improvements and equipment, agricultural research, personnel and student placement, and rural and agricultural education. We read, too, of grants to Fisk University, Meharry Medical School at Nashville, Dillard University at New Orleans, Bennet College at Greensboro, N. C., Benedict College at Columbia, S. C., and Talladega College in Talladega, Ala. Grants were also made to a number of public-supported undertakings for the higher education of Negroes in several states.

We look in vain in the summarized list for that growing Catholic institution for the higher education of Negroes in New Orleans, Xavier University. Here, if anywhere, the pattern of Catholic Negro higher education will be developed. Here there is a fine high spirit of dedication in a great enter-

¹The second of a series of editorials on the report of the Educational Policy Commission of the Social Services and the School.

prise. Here the institution has the wholehearted support of the great Archbishop of New Orleans, the Most Reverend Joseph Francis Rummel. Here intelligent conditions laid down by the General Education Board would be intelligently carried out.

Would it be a gracious thing for the General Education Board to help Xavier University now when help would mean so much? It would be a great thing for Xavier University, for the Catholic Negroes of the South, and for the South itself.

Perhaps that very estimable head of the Board, Mr. Raymond B. Fosdick, will initiate an inquiry. — E. A. F.

The Masters of Catholic Pedagogy

We are glad to resume publication in this number of Father de Hovre's "Masters of Catholic Pedagogy." It is a good corrective of a great deal of the sterile American Catholic pedagogy. It shows a wide-ranging intellectual interest, it shows scholarly competence by Catholic laymen and priests, it is an excellent corrective for whatever there is among us of an intellectual formalism and provincialism.

In Father de Hovre's excellent work, the "Masters of Contemporary Pedagogy," there is included among the Americans: Father Cooper, Father Shields, and Bishop Spalding, but no Catholic layman. There are included seventeen non-Catholic laymen among the Americans. In all European countries studied — England, France, Germany, Italy, and the Netherlands — distinguished Catholic laymen are included among the "Masters." We are including in this number of THE CATHOLIC SCHOOL JOURNAL a group of outstanding Catholic laymen from several countries. American Catholic Education should as a deliberate policy encourage lay cooperation in the important intellectual work that needs to be done.

We shall publish toward the end of the school year Father de Hovre's incisive comments on a number of the leaders of non-Catholic education in America. — E. A. F.

Seventy Years of Textbook Publishing

We read with a good deal of interest, Thomas B. Lawler's *Seventy Years of Textbook Publishing*, which is a history of Ginn and Company from its inception under Edwin Ginn in 1867 down to 1937.

It is an interesting story, a necessary adjunct to a comprehensive history of education. We meet old friends that we knew in elementary and high school, the Cyr Readers, the Montgomery *Leading Facts of American History*, the Genung Rhetorics, and many others. We see the educational movements of the day in the "rise and fall" of textbooks and in the succession of textbooks. We see revealed the extraordinary service the publishing house does between the scholar and practical teacher on the one hand and the school children on the other. Unfortunately, we cannot enter here in detail into that history, but, as a tribute to a great firm rendering a great service, we note some impression of the perusal of this history.

It is a great galaxy of scholars that Ginn and Company were able to enlist in the service of textbook making — Kittredge of Harvard, Whitney of Yale, Atwood of Clark, Beard and Robinson of Columbia, Gale and Milliken of Chicago, Gayley of California, and the like, and, of course, there were numbers of practical teachers sometimes joined with scholars and sometimes "on their own," who did a real educational service.

One notes also in this history how particular textbooks such as the Montgomery *Leading Facts of American History*, the Frye Geography, and the Cyr Readers in their day took possession of the field and were responsible for major changes in outlook and in practice in all kinds of schools.

One noted, too, the extraordinary group of men assembled in the organization, their energy, their industry, and their intelligence. It shows the fine spirit of the company in promptly rewarding the very successful workers, who were numerous, by taking them into the partnership. These men were almost in all cases college graduates, and have rendered as individuals, on many boards of trustees of numerous universities in the country, a genuine educational service.

We were glad to see the notes on the Rosary Readers, on Brother Leo's English Literature, and the fine tribute to "Pat" Conway who represented Ginn and Company in the Catholic schools. The genial author, Thomas Bonaventure Lawler, is a type of the finest tradition of the men in this important educational service of textbook making and textbook selling. He, judging by numerous quotations and references, loves his Latin today as he did in the days when he graduated from Holy Cross to join Ginn and Company. He was charged with the responsibility of the agency work in Catholic schools. He did a real educational service in Cuba and in the Philippines both for his company and for the teeming children in these places. So we say wholeheartedly: Well done, good and faithful servant. Congratulations, and may the peace which surpasseth all human understanding in the peaceful years ahead for you be yours. — E. A. F.

A Mother's Library

There is nothing more beautiful in Catholic life than the intelligent Catholic mother who comes to the Catholic teacher and in a simple way asks for something to read that she might be a better mother to her child.

What a great world is open for the Sister to guide the reading of the mother and to begin to make each mother a most beautiful Christian mother.

A list of readings for a Christian mother's library to be used by a Sister in the grades and in the high schools is a distinct challenge to the Catholic Library Association. — F. B.

The Heart of the School

"Remember that your library is called the heart of your school and that it is your part to keep this heart in prime condition. Our Catholic school libraries should serve as Catholic supplements to our public libraries. Our limited budgets do not permit us to supply all of the books which we must require our students to read. Why not supply them with those which have a true Catholic atmosphere and will help educate them for eternity? They probably will not get these books otherwise, while the other 'good' books they can select from their public-library shelves. To my mind this is the one way in which our libraries can be sure that, in spite of all odds, they are fulfilling their vital place in the Catholic world of today.

"It has been wisely said that, 'What we make a child love and desire is more important than what we make him learn.' If, therefore, we can create in our youth a love and desire of this wealth of Catholic literature, they will be well started on the Highway which leads to Heaven. There, and there only, will we be able to appreciate the exquisite grandeur of the pattern which the delicate tools good literature can trace upon the tapestry of a human soul." — Sister Therese Marie, R.S.M.

Masters of Contemporary Catholic Education

Francis de Hovre, Ph.D.

The publication of *Les Maîtres de la Pédagogie Contemporaine* (The Masters of Contemporary Education) by Dr. Francis de Hovre, professor of pedagogy at Ghent, in collaboration with Dr. L. Breckx, was a significant international educational event. It revealed the character of educational movements in America and European countries, by competent Catholic scholars. We have asked Father de Hovre to make available the material on Contemporary Catholic Educators from his work, with such additions as he wishes to make. This series of sketches is the result. We regard their publication as a major contribution to Catholic educational thinking in the United States by revealing the character of Catholic educational thinking in all the principal countries of Europe—*The Editor*.

OTHMAR SPANN (1878–) Philosopher, Economist, and Sociologist



His Life: Professor Spann was born in Vienna in 1878; he studied at Tübingen and Berlin, with Schöffle among others; was first professor at Brunn and later professor of Political Economy and Sociology at the University of Vienna.

Professor Spann belongs among the great creative minds of our time. He published philosophical, economical, and sociological works.

His Works: In Political Economy: *Die Haupttheorien der Volkswirtschaftslehre* (The Principal Theories of Political Economy); *Fundament der Volkswirtschaftslehre* (Fundamentals of Political Economy), 4th ed., Jena, Fisher, 1929; *Tote und Lebendige Wissenschaft* (Dead and Living Knowledge), 4th ed., Jena, 1929; *Die Krisis in der Volkswirtschaftslehre* (The Crisis in Political Economy), Munich, 1930.

In Philosophy: *Der Schöpfungsgang des Geistes* (The Creative Ways of the Spirit), Jena, Fisher, 1928; *Kategorienlehre*, Jena, 1924; *Philosophie der Geschichte* (Philosophy of History), id., 1933; *Philosophen-Spiegel* (The Mirror of Philosophy), Leipzig, Quelle, und Meyer, 1933; *Erkenne dich Selbst* (Know Thyself); *Eine Lehre vom Menschen*, Fisher, 1935.

In Sociology: *Gesellschaftslehre* (Sociology), 4th ed. Quelle, Leipzig, 1930; *Der Wahre Staat* (The True State), id., 1923; *Gesellschaftsphilosophie* (The Philosophy of Society) which appeared in the *Handbücher der Philosophie* (Handbooks of Philosophy), Munich, Oldenbourg, 1928.

The fundamental philosophical, economical, political, and sociological thought of Spann lies in his "universalism" (the idea of totality). We have lost from view the total man, the total life, all reality; we have forgotten that the whole man, with all his personality, is always present in each phase of his activity. Consequently we have studied economics, philosophy, and sociology detached from the whole of life and the whole man.

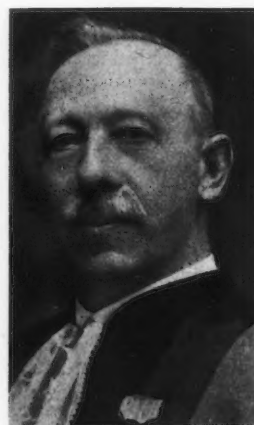
Significance: 1. Professor Spann is the most eminent sociologist of our times.

2. All of Spann's criticism of naturalistic sociology applies as well to naturalistic education.

3. His "idea of totality" is a new confirmation of Willmann's "organic" conception.

4. Spann mentions rightly that we have neglected the cultural ideal: "The ideal received through knowledge without God and without value" was born of naturalism. It belongs more and more to the past; it is wrong by its very nature.

DR. GEORGES DWELSHAUVERS (1867–) Professor of Psychology at the Catholic Institute of Paris



His Life: Born in Brussels in 1867; studied at the University of Brussels, at Paris with Ribot, at Heidelberg and at Leipzig with Wundt. After obtaining his doctorate in philosophy and letters, he pursued many courses in medicine which he considered necessary to his psychological studies. He was called in 1897 to reorganize with R. Berthelot the teaching of philosophy at the University of Brussels, while he was busy at the same time teaching in a school in the same city, a course in ancient languages according to a new method which produced excellent results. His doctoral dissertations treat *Idéalisme scientifique* and *Recher-*

ches exp. sur l'attention, thus staking out the two philosophical disciplines which Dwelshauvers was to follow: the history of thought and scientific psychology.

He founded three psychological laboratories: first in Brussels, then in Barcelona, where he taught from 1919 to 1925, and finally at the Catholic Institute in Paris, where he has been since 1925 as professor and director of the laboratory, while he holds the chair of philosophy at Stanislaus College. He also never dropped his interest in the literary and artistic movement.

His Works: *La synthèse mentale* (The Mental Synthesis), Alcan, 1908; *l'Inconscient* (The Subconscious), Flammarion, 1916; *La Psychologie Française contemporaine* (French Contemporary Psychology), Alcan, 1920; *Les Mécanismes Subconscients* (The Subconscious Mechanisms), id., 1924; *Psychologues Français* (French Psychologists), Barcelone, 1924; *Traité de Psychologie* (Psychological Manual), Payot, 1928; *L'Étude de la Pensée* (The Study of Thought), Tequi, 1934; *L'Exercice de la Volonté* (The Exercise of the Will), Payot, 1935. Dwelshauvers is now preparing a History of Psychology from Montaigne to the present.

Dwelshauvers also contributed articles to the *Revue de Mét. et de Morale*; *Études*; *Psychologie et Vie*.

Significance: The work of Dwelshauvers distinguishes itself first by his notions of the laws of psychology, laws of different types, but dominated by what he calls laws of direction corresponding to the three essential viewpoints of mental life: rational, structural, and living, which might be defined as the law of synthesis, the law of habits, and the law of unconscious dynamism.

The Legend of the Cup

A Christmas Play for Children in Four Short Acts

Nan Heinrich*

CHARACTERS: Father, one of the taller boys of the eighth grade; Mother, one of the taller girls of the eighth grade; Son, boy of about eleven years of age; Three Shepherds, boys of seventh or eighth grades; the Man, an eighth-grade boy; the Woman, an eighth-grade girl; the Girl at the Well, girl of any age.

Act I

SCENE: A room in a modest home. Time of the birth of Christ. A table, draped with a large cloth, stands at one side. A few simple chairs about the room. At the center back, a couch. On the table may be a bowl and urn of primitive style. Somewhere near the couch is seen a shepherd's crook, a knapsack attached to a strap, a sheepskin, if possible, hanging on wall. A small cup with a handle is on the table.

The mother sits on a chair near the couch. On the couch lies the father, covered with a blanket. The curtain rises on a stage lit with a mellow light. All quiet. Soft music may be playing through, until dialog begins. Mother rises after curtain is up, and softly walks to window and peers out. With a droop of the shoulders and head, as if she were expecting someone who did not come, she turns sadly from window, and returns to couch, where she arranges the cover over the father. She gets him a drink from the little cup. He weakly tries to sit up and, after drinking, he lies down again, exhausted. She rearranges covers, and is about to replace cup and sit down, when noisy footsteps are heard outside door. The door opens and a boy of about eleven years comes in. Mother jumps up and runs to him, placing her finger at mouth, saying, "Sh." The boy immediately quiets, with a sudden look at father.

SON [*Takes mantle or cloak off and places it on chair*]: I went to the village, mother, as you told me, but found not one shepherd who could go.

MOTHER: Did you tell them that your father is very ill with a fever, and could not tend his sheep tonight?

SON [*Sits on chair, sadly*]: Yes, mother, but they all said they had their own flocks to tend.

MOTHER: What shall we do? We cannot leave the sheep alone. Harm will surely come to them, and the master will be very angry.

SON: I know, mother.

MOTHER [*Puts shawl on and prepares to go*]: Son, something must be done. You remain here with your father and I shall go and plead with them myself. Surely we could find someone.

SON: Your efforts shall be in vain, mother. I went through all the village. The shepherds were already then leaving for the hilltops for the night watch. I spoke to them as they were filling their flasks at the well. You shall not find a shepherd left in the village.

MOTHER [*Looks out window*]: Yes, the sun is low in the skies.

SON [*Rises, reaches for his cloak*]: I know what we can do, mother. I shall go myself, and tend the flock.

MOTHER: You, son! You are still a child. You could not spend the night on the mountain.

*Author's address is 84 Landing Road, North, Rochester, N. Y.

SON [*Mother tries to retard him by taking his coat*]: Please let me go. I can take father's place. I know how to tend the sheep. I have been there often with father. Please.

MOTHER: True, you have been there, but your father wrapped you in his sheepskin and placed you by the fire, and you slept. You will sleep again.

SON: No, mother. No, I promise you. I am old enough. I shall remain awake the whole night through. I shall pray, and God will help me.

MOTHER [*Raises eyes and folds cloak to breast*]: You are right. We must trust in God. Make haste then [*helps him into cloak*]. Here is your father's sack, all ready, his crook and his cup. [*Hands sack to boy who straps it over his shoulders. He takes cup and straps it to his belt by the handle, and lastly takes crook*]. You must be off at once. You have a long walk through the village again, and up to the mountaintop. Ask the other shepherds to help you build your fire. It shall be cold in the night.

SON [*Enthusiastically strapping his cup on*]: I can build my own fire, mother. Father let me help him and I know just how.

MOTHER [*Son moves toward door*]: Remember, son, should you become sleepy, rouse yourself. Your father is the best shepherd in all the village. You, his son, must keep his good name.

SON [*Son puts on cap and hugs mother*]: I am proud to take father's place. Have no fear, Mother, and when the watch is over I shall return, and if father is still unable to go, I shall again keep the night watch.

[*Mother waves out door to him, then runs to window quietly and waves to him from there. Her back is still turned to father, when the latter stirs on his couch.*]

FATHER [*Speaks as if in a dreamy fever. Tries to rise, and as mother reaches him, sinks back again*]: The night watch. The night watch. I must go.

FATHER: Alas, I cannot. My strength has failed me.

MOTHER [*Rearranges the covers over father*]: Sleep in peace. The boy has gone to watch. He is strong and brave, and proud to take his father's place.

FATHER: The boy! [*sighs*] 'Tis well, 'tis well. [*Mother sits down at bedside of father, and the curtain slowly lowers.*]

Act II

SCENE: The night watch on the mountain-top. If possible a mountain backdrop should be used. If this is impossible it is easy to give mountainous effect by blackening ordinary wrapping paper with charcoal, roughly, and forming it over boxes to look like large rocks. These can be placed in heaps about the stage. Behind a low group of these rocks place a red-covered electric light to represent a fire. If flame effect is desired a few strands of red and orange soft silk may be tied to a small electric fan, placed on floor on its back behind rocks a few inches high. This causes flames to fly upward. A few pieces of wood placed at side will create the desired setting, and shepherds may from time to time place another piece on the fire. Their flasks and knapsacks and crooks are placed near fire. Three shepherds (tall boys) and the boy are

discovered on stage. One stands at back of fire, warming his hands, facing audience. One seated by fire, side to audience, drinking from his flask. One stands off to right, his back to audience, looking out into distance, crook in hand. The boy stands center looking left. A blue light is used on the stage to give appearance of night.

SHEPHERD [*Back to audience, to the right*]: 'Tis a strange, eerie light falls over these mountains tonight.

SHEPHERD [*Rubbing hands over fire*]: Strange it is indeed. The night is terrible in its stillness, and the cold goes to my very bones.

SHEPHERD [*Drinks*]: Aye, I am uneasy, and cannot quench my thirst.

BOY [*Hands flask*]: Here is more water—drink.

[*Boy looks around in all directions, and after a moment continues*]: I thought our fire very warm and comforting, and the night beautiful. The sheep are so quiet on the hills. I feel—like I did as a little child, waiting to be told a wonderful story.

SHEPHERD at fire: Story—ha, ha! 'Tis your first night on the watch. When you have seen as many watches as we, my boy, nights will all be alike to you. Rain, storm, moonlight, or starlight. You'll hear no stories up here on the heights.

SHEPHERD drinking [*Gets up and paces uneasily, moving to left*]: Ah, methinks the boy is right. It does seem as if the night held something in her hands.

SHEPHERD at right [*After speaking, turns to call others*]: Look—look in the distance

SHEPHERD at right [*Points off right. Others come quickly*]: What make you of this star in the heavens?

2ND SHEPHERD: That is a star indeed! What a frightening brilliance it casts over the whole world.

3RD SHEPHERD [*Turning away from rest to go back to fire*]: I knew 'twas a night of strange forebodings.

BOY: I do not find it a frightening thing at all. 'Tis a good omen, I am certain. The sheep are so quiet, and a gentle breeze is blowing, and it seems [*turning to face front*] it seems I hear heavenly music.

Stage Directions: Before the end of this speech, soft music is heard from distance. It would be best if a chorus of children's voices, a cappella, were heard, swelling gradually. The shepherds, frightened and awe stricken, move about the stage looking for the source of music which seems to come from every direction. They look up, to right, to left, and back, gradually standing about the left side of stage. The boy remains standing, facing right (a little to right of center stage), his arms out, his crook resting on ground, with his left arm around it. His attitude is as if he saw some wonderful thing the rest did not see. The shepherds make little frightened remarks like "What can this be?"—"Music!"

The vision that is about to take place may be done very simply, by having a girl, dressed like an angel, walk onto stage from right, with a light on her from left, or it may be done very effectively, with a little more trouble, by creating a real vision. This is done by means of a painted screen. One may take ordinary tarlatan which comes seventy-two inches wide, and costs only a few cents a yard. Paint on this, with ordinary scenery paint, a solid color, or mountains, or whatever your main backdrop is. This screen is now hung at the right on the same pole

with the backdrop, thus forming part of the back, or it may be hung from the backdrop at right to the first wing, filling up the back entrance. This must, however, be placed with the front end slanting out so vision can be seen from front. This material when painted is not transparent (dark heavy colors should be used) except when a light is thrown from behind the screen on a person or object standing behind it, when it immediately becomes as transparent as gauze, and gives a beautiful vision effect. This vision may be further enhanced by hanging a black cloth two feet behind the screen, slits cut into this black cloth large enough for a little child to put its head through. Little white paper wings attached to each side of slit, and boxes placed at various heights behind this drop for the cherubs to stand on. At proper time little children put heads through slits and they resemble cherubs. Leave place in center of backdrop without slits so large angel is not covering any of the cherubs. The angel stands in front of this black cloth, the lights are placed at each side of vision between the front screen and the black cloth, and at the proper time these lights are lighted, causing the gauze or screen to be blotted out, and the angel and cherubs appear like a vision. If stage is equipped with a "dimmer" on the lights, these vision lights should be connected up with the dimmer, and then the vision appears gradually, and not suddenly, giving a lovely effect. This vision need not be any larger than the width of the material (making it unnecessary to have seams in the middle of net) and a little taller than the angel. Or it may reach the top of stage, which will be simpler to hang, though more material will, of course, be needed. A light may also be thrown down on the vision from above—not eliminating the side lights, however, or a shadow will be on the faces of angels.

The boy stands nearest the vision, the shepherds are behind him more to left of stage. As vision lights up completely, one shepherd throws himself in fear on the floor. The other places his hand on shoulder of third, in a frightened attitude. The chorus sings "Glory to God in the Highest. Peace on earth to men of good will." During the following dialog the music is dimmed. The angel speaks, raising right arm gracefully:

ANGEL: Fear not. I bring you tidings of great joy. For this day is born unto you a Saviour who is Christ, the Lord.

[The chorus then swells again, and at the end of hymn, which should not be long, the vision gradually fades. The lights behind the net are extinguished, and the stage lights are on, causing the painting on the net to be seen, and the vision blotted out. All is still for a moment on the stage, and then the boy turns to men. Men remain in attitude until boy speaks.]

BOY [Shepherds slowly rise, looking at place where vision appeared]: Why are you afraid? Did you not hear the angel say "A Saviour is born unto us." We must follow the star we see—There we shall find Him. [Boy points to star, off stage.]

SHEPHERDS [Start to gather up things and go]: Aye, that we must do. Let us be off.

BOY [Boy goes after them—holds one by arm]: But what of your flocks? Surely you would not leave them!

[Shepherds, as if having forgotten, turn back to consider, and stop in act of strapping knapsacks on shoulders.]

1ST SHEPHERD: Our flocks! Nay, we cannot leave. At least one of us must stay. [Men look at each other.]

2ND SHEPHERD: Yes, one of us must stay, but who shall it be? I wish to go to find the Child.

3RD SHEPHERD: I too would go. I will find the child.

1ST SHEPHERD: We shall cast lots. He who loses stays and watches all the sheep.

SHEPHERDS [Prepare to cast lots. One kneels. Boy stands off]: Yes, cast lots. One stays. Come boy.

BOY: Nay, I shall not go. My duty is here in my father's place. I, too, should like to search for the child, but I must stay here. I know my father would not leave. You go, and I shall watch all the sheep.

MEN: You will stay! You are not afraid to be here alone in the night?

BOY: Afraid—not I. I have food and water, and the fire still burns. I shall watch your sheep as well as mine. Go and when you return tell me of the star, and the manger, and the Saviour. Perhaps I too shall see Him, one day.

1ST SHEPHERD [He takes some wood and puts it on fire]: We shall put more wood on the fire before we go.

2ND SHEPHERD [Pats boy on shoulder]: Good boy. Brave boy.

3RD SHEPHERD: Come, let us be off. The star points the way clearly, and it is almost as light as day. [Men all exit, entranced by star.]

[Boy now walks to right, following the men, to edge of stage. Waves to them, and returns to fire. Looks out at sheep with hands to eyes, in all directions. Returns to fire, so red flame can light him up, forming a pretty picture.]

BOY: This day is born unto you a Saviour, who is Christ the Lord.

(Curtain slowly lowers)

Act III

SCENE: Village street. Just a plain backdrop may be used. In the center of the stage is a well. Some of the wrapping paper used in second act may be used to build a stone well standing either in center of stage, or attached to backdrop of stage. This could be made very effectively by erecting a semicircular wall of rock about three feet high and four feet wide (or larger or smaller, according to size of stage) on a one-step-high platform. This may be already erected and pushed onto stage against backdrop. If stage is very deep it would be best to erect a circular one the same way, on a larger platform, in center stage. Platform allows characters to step up onto elevation, adding interest to scene. A girl enters from right to well, carrying large jug on shoulder. Stands behind well or at side, as case may be, puts jug down. Then dips water from well into jug. Boy enters from left with shepherd's crook. Cup strapped to his belt, stumbling along, very tired. Girl sees him, and runs to him anxiously. She takes him by shoulder as if to help him.

GIRL [Both stand at left]: What troubles you, boy? Have you come from far?

BOY [Hesitatingly, as if exhausted]: Aye, I have—walked—since—sunrise. I have watched my father's flocks for him.

GIRL [Surprised]: You have watched the sheep on the mountain! You have indeed come a long way. You must be tired.

BOY [Now stands alone]: Yes, at daybreak today my watch was over. Now I must return to my father. He is very ill.

GIRL [Goes to well, lifts jug to shoulder and exits]: I am sorry to hear that. If you have much farther to go you should take a drink at the well. It will refresh you.

[Boy walks stumblingly over to the well,

puts crook down slowly. Just then a man walks in at back right, and a woman, carrying a baby, leans on his shoulder. Boy continues to unbuckle belt to which is strapped his cup. As he does this the woman says.]

WOMAN [quietly]: Water, if I could have just a drop of water.

MAN [Very gently and sweetly]: Just a moment—

Stage Directions: The picture at this point on the stage is: The boy with one foot on step of well, at left side, having entered from front left entrance. The well is center of stage and the man and woman have entered from right back entrance, and up to the right side of well. The man stands at back of well, the woman to front, so that as the boy drinks he sees her.

As the man says, "Just a moment," the boy is dipping his cup into the well, and lifts the cup to his lips, as if very thirsty. As the cup is about to touch his lips, he sees the woman standing before him. He hesitates, staring entranced at her. Hold this pose for quite a while. Slowly she smiles at him. He takes cup down, hands it to her across front of well. The man takes it and helps her with it, as her one arm is holding the baby. She drinks. Boy still stares. Man hands cup back to boy who comes close. Woman smiling at boy unfolds wrappings from baby's face, beckons to boy to come and see. He comes over slowly, looks at baby (light should shine on child from behind, if possible, or above, as child is uncovered). She replaces covering on baby's head and the couple turn and slowly walk off to left. Boy watches, entranced. Follows them to edge of stage falteringly. Then looks at cup in his hand, staggers back to well, fills cup and drinks. He hesitates a bit and a radiant expression comes over him as he stretches his arms wide.

This little scene of pantomime must be done to perfection and not hurried. The woman and the man both carry themselves with as little excess of motion as possible. The shoulders well down, the heads up, and chins in. The backs straight, and when walking, not one uneven step must be made. In short they should seem to float on. Their movements should be smooth and flowing, especially those of the woman when she uncovers the Babe and turns away to go.

BOY [excitedly, surprised]: Oh, how wonderful. I'm not tired. I am strong again. [He thinks a moment and then a sudden decision is reached. He straps his belt on quickly, without the cup. Grasps his staff, turns to well and fills his cup, and runs off crying.]

BOY [Very elated]: The Saviour—I have seen him—The Saviour!

(Curtain)

Act IV

SCENE: Same as Scene I. Curtain rises on a quiet, dimmed stage. Father still on couch. Mother seated by him. Suddenly voice of boy is heard from outside.

BOY: Mother—Mother! [Mother jumps up, looks toward door. He rushes in, throws staff on floor, goes to mother. Puts cup on table. Embrace.] Mother—

MOTHER: Sh. Your father is still very ill.

SON: Mother, I have seen the Saviour—Mother. The Saviour. The Babe who is Christ, the King. [Mother stands boy away at arm's length to look at him.]

MOTHER: You have seen the Saviour? But the Shepherds were here on their way back. They told me about the angel, and said that you had remained on the mountain with the

sheep. That was the right thing to do, and I am pleased.

SON: Yes, mother, I did remain because I knew I should, but I saw the Saviour too.

MOTHER [doubtfully]: Impossible—where?

SON: When the watch was over I started for home and lost my way. When I reached the village I was too tired to go further. I stopped at the well, and there I saw a beautiful lady walking with a Babe in her arms. I gave her my cup to drink from—and she was so lovely I could only stare at her. She let me see the Babe in her arms.

MOTHER: What did they then?

SON: They left, as they came, without a word. But somehow I knew I should drink from this cup, and as I did so my weariness all left me.

MOTHER: She drank from this cup? [Mother picks up cup from table.]

SON: Yes, mother. Now father must drink also. [Takes cup from mother and rushes to father on couch. Shakes him gently and father wakes.]

SON: Father, Father—wake!

SON: Father, drink, drink from this cup quickly. It will make you well.

[Father sits up very weakly, looks at son, at cup, and drinks. He hands cup back to boy. He sits up straight, stands, holds onto son, then onto table in a faltering way. Then reaches out for something else to hold, and finding nothing, stands up alone, passes one hand over his eyes and a complete change has come over him. He brightens.]

FATHER: The fever—the fever has gone. I am well. I am strong again.

[During this speech, the father must look very much surprised, and the mother and son watch with greatest of interest. Music is now heard and the choir again sings, louder and louder. The father and son embrace, then the mother and son embrace. If possible, at this point the vision could be re-enacted. If not, all three kneel down, facing front, and as the choir sings and swells, the boy says aloud—holding the cup high in both hands—“This day is born unto you a Saviour, who is CHRIST THE KING.”]

[It should be arranged that the very last of the hymn is being sung very strongly on the words “Christ the King,” as the curtain falls.]

hope your mother isn't cross with us for letting her stay here by herself. Come on. I'll help you take her home.

BERNADETTE: I don't need to be helped. I'm all right. But how light it was, and how the angels sang!

Scene III

[Bernadette, Marie—Villagers. Bernadette is kneeling in front of the grotto, rapt in prayer. Villagers are gathered around discussing.]

1ST V.: I think she has a fever.

2ND V.: But her face is pale. She has no color. That is not a fever.

3RD V.: Then she is demented.

1ST V.: But she speaks rationally at other times.

4TH V.: Her mother has forbidden her to come here.

5TH V.: Then why is she here? Bernadette is not a disobedient child.

2ND V.: Her mother had to tell her she could come because the child felt she must.

6TH V.: Foolishness! I think she has a devil.

7TH V.: But she is not violent. She only stays in that one place and stares at the rock.

MARIE: She tells about a beautiful lady in white, with blue sash, and a white rosary, and a lovely sweet face.

3RD V.: Could it be our Lady?

4TH V.: But why should our Lady—the Queen of Heaven—appear to a simple poor child who has never done anything remarkable?

5TH V.: A poor little shepherdess—the poorest of the poor!

MARIE: She always sings hymns to our Lady when she is by herself or says her rosary. I would not be surprised. [There is a sound, and Marie turns quickly.] That is the sound that we heard before! Watch her closely, and we shall see!

[The curtain is drawn aside, and our Lady appears in the grotto. All gasp—some start saying their rosary. Marie sprinkles holy water.]

MARIE [sprinkling holy water]: If you are from God remain, if from the devil disappear! [Sweet music is heard—“Oh, Maria, Oh, Maria.”]

1ST V.: Who are you, and from whence do you come?

3RD V.: And what do you wish to tell us?

VOICE: I am the Immaculate Conception. [All fall to their knees.]

4TH V.: Then you are from God—

3RD V.: Tell us, Oh, Lady of the Angels, what do you want us to do?

VOICE: I came to tell you to pray—pray for sinners—pray your rosary devoutly, and your prayers will always be acceptable to me. Drink of the waters that spring at the foot of the rock, and many shall be healed.

[All kneel. Scene closes upon hymn, “Laudate, laudate, Maria,” or other suitable hymn.]

THE VIRGIN'S CRADLE HYMN

Sleep, sweet Babe! my cares beguiling:

Mother sits beside Thee smiling:

Sleep, my Darling, tenderly!

If thou sleep not, Mother mourneth

Singing as her wheel she turneth:

Come, soft slumber, balmily.

—Samuel Taylor Coleridge
(1772-1834)

The Courier, August 30, 1811.

The Beautiful Lady

A Play for the Feast of the Immaculate Conception

Sister Mary Jean, O.P.

SCENERY: At back stage a “grotto” door is set up so that at the proper moment the character dressed as our Lady can appear. It is screened from the audience.

CHARACTERS: Our Lady; Bernadette; Marie and Antoinette (companions of Bernadette); Four or more villagers.

Scene I

[Bernadette is sitting in the grass weaving a crown of flowers and singing softly: “Oh, Maria, Oh, Maria,” etc. Enter two companions, Marie, and Antoinette.]

MARIE: Oh, it is Bernadette again. Now what are you doing?

ANTOINETTE: The last time we met you, you were singing too. What are you so happy about?

BERNADETTE: I am happy because I weave a crown for our Lady and I know she will like it.

MARIE: Our Lady is in heaven, and has no time for a poor little shepherdess. You had best be on your way home. The wealthy have time to make dreams, but we are poor. Come with me now, or Mama will be cross.

BERNADETTE: Mama is never cross—only worried for fear I will get sick or do something foolish. Yes, I will come. My crown is finished. [She lays it gently on the ground.] It is made of Ave's, dear Mother, Ave's for sinners, as you would want me pray—so I know you will love it.

ANTOINETTE: What makes her say such strange things? I don't wonder my mother says she is queer.

MARIE: She is a good girl; she is not queer, but she dreams a lot. Come, Bernadette, leave your crown and come on home.

Scene II

[Scene the same as Scene I. Enter Bernadette, Marie, and Antoinette.]

BERNADETTE [protesting]: But you know I cannot go through the river. Mama says I must not wade in the cold water because my cough gets so bad.

ANTOINETTE: Well, we're going on. You can stay here and watch our shoes and stockings that nobody takes them. There is no wood on this side of the river.

MARIE: Yes, Bernadette, we must go on over and see if we can find any wood. Mama has none and she needs it or we will have no supper.

BERNADETTE: Well, go on. I am not afraid. I shall say my rosary while you are gone. But do be careful of the river. [She kneels as they go out.] Dear Lady, there are no flowers now in February to make a crown for thee—but I will make a prettier one of roses. [She starts the rosary. There is a noise—she pauses and looks behind her—sees nothing and goes on praying. Again the noise. She stands to look behind her and when she turns back again, the screen is drawn from the grotto. She gasps with astonishment and kneels, beginning the rosary, again. Light fades as the companions return. Screen is replaced.]

ANTOINETTE: See, she is still saying her rosary.

MARIE: She'll catch her death of cold on that wet ground. Bernadette!

ANTOINETTE: She looks as though she had seen a ghost. What is she staring at?

MARIE [shaking her]: Bernadette! Bernadette! There is nothing up there in the rock for you to be staring at! Wake up if you are sleeping! Bernadette!

ANTOINETTE: Pinch her.

MARIE: She does not respond. Bernadette! [Shakes her vigorously.] Wake!

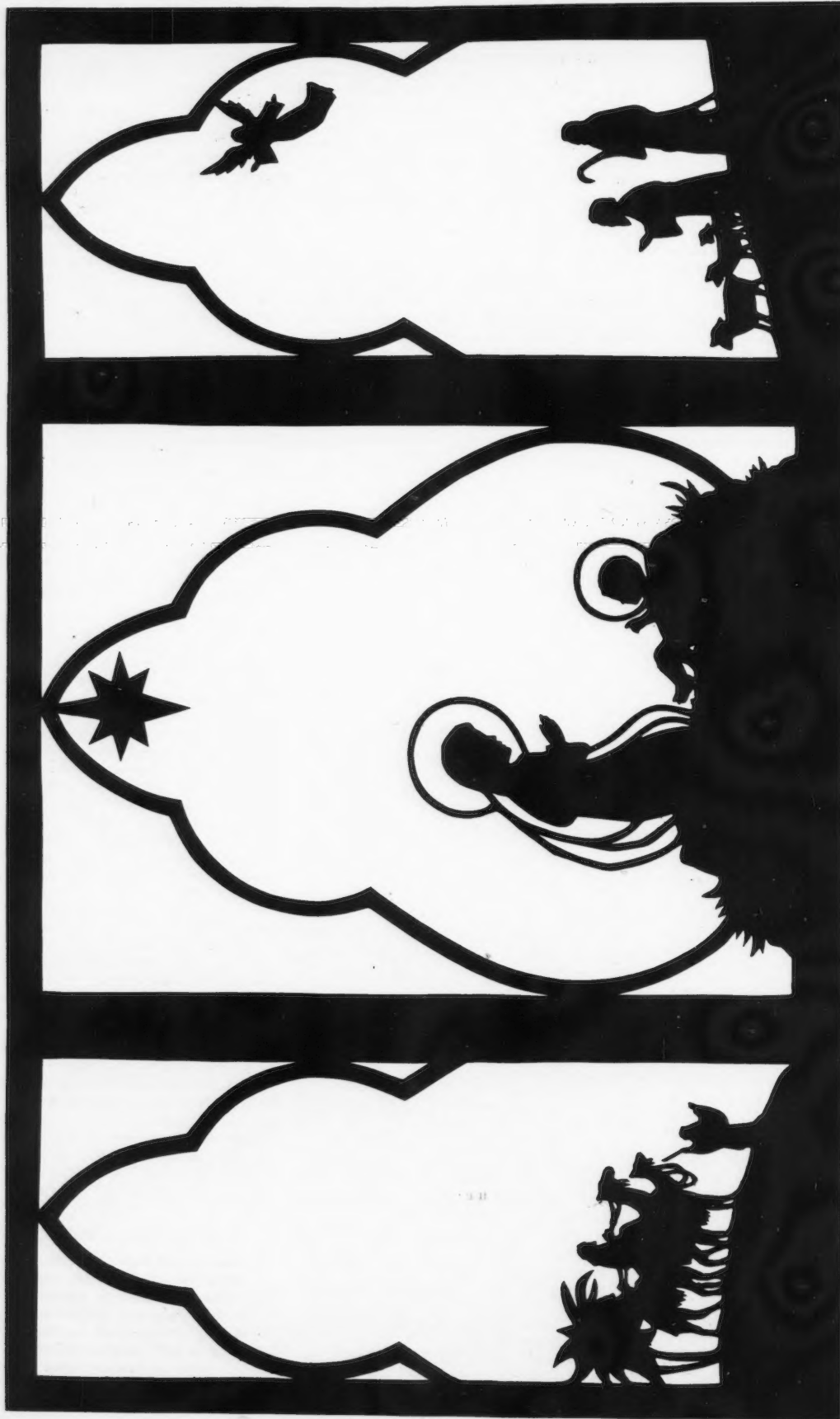
[Bernadette wakes from her trance.]

BERNADETTE [sighing]: Oh, how beautiful! How beautiful! All in white, and blue, and the rosary, how it glittered white and gold!

MARIE: She's raving! Bernadette! What are you talking about?

BERNADETTE: The Beautiful Lady with the kind eyes—how beautiful! And she told me to pray the rosary!

ANTOINETTE: She's crazy with fever! I



— Sister Mary Jane, P.H.J.C.

The Christmas Story in a Window Cutout

The original cutout constructed by the author measures twelve by twenty inches. The reproduction is about half size. For a simple method of enlarging a drawing, see Page 335.

Practical Aids for the Teacher

The Star of Bethlehem

(For choral speaking)

Sister M. Leoba, O.S.F., B.A.

Light

Where is that star, the Star of Bethlehem?
They say it leads to lands beyond the skies.

Dark

In prophecy, I see it shining bright;
When prophets, granted grace, were very wise.
Come forth, ye children, tell what ye have learned;
How Balaam, in his mind, that star could trace.

Bright

A mountain, many mountains and a vale;
A prophet, and a king, the Hebrew race.
The king departs in highly incensed mood;
But how could Balaam curse what God had blest?
He looks down at the tents within the vale.
How beautiful! Now Israel doth rest.
Again God gives prophetic words to him:

Dark

"A Star from out of Juda shall arise;
A sceptre shall spring up from Israel."

Light

I long to see that Star with mine own eyes;
To bend the knee before that holy King.

Dark

A living love then give when ye do see.
The story of the Star, ye children, sing.

Bright

Recorded were the words that Balaam spoke;
Yet no one knew the Star and King were one.
A thousand years and more passed by,
when, see!
A star did move, bright, like a blazing sun.
Three Magi then remembered what was writ.
They followed, found, adored, and gifts they gave.

Dark

Ah, later, did they give their lives for love
Of that same King who came their souls to save.

Light

Oh, splendid Star, come closer in my life;
To see that King, my heart within me burns.

Dark

Desires have their worth, but worthy deeds
Should follow up the thing for which one yearns.

Bright

"I will not leave you orphans," said our Lord.

But only Love Divine could think of this—
He came Himself, the Holy One, the Star;
And is a foretaste of eternal bliss.

From out the tabernacle's sacred scope
He sends forth rays of love that all may feel.

In years of yore, a moving star stood still;
The Infant King! His birth, it did reveal.

Dark

Lo, now, the sanctuary lamp is star;
It heralds His sweet Presence night and day.

All

Live thou and reign, loved King of Kings,
all hail!
Our service, Eucharistic Lord, for aye!

The choir of speakers is divided into three groups. Those whose voices are naturally high pitched will take the part "Light." In this poem they are good-willed people seeking the truth. Those who have a relatively deep pitch of tone will take the part "Dark"; representing a mature state in the spiritual life. Medium-pitched voices are best suited for "Bright"; signifying those under instruction and anxious to dispense their knowledge. Several interpretations could be given for speaking the poem; but the *feeling* of the instructor will result in the best interpretation. In any case, however, correct phrasing is

necessary. The part "Light" could strive for a yearning tone; but entirely free from any whining. Young speakers should be told repeatedly, if necessary, to subdue such words as "and," "a," "to." A poem should not be given to the speakers and they be told to "learn it by heart." Most of the instruction should be given *first*. Costumes add to the effectiveness of the presentation of the poem, especially by making a distinction in the color or design of the costumes for the three groups. The placing of the groups on the stage should be such that they partially face each other. The triangle arrangement, three triangles, is always very pretty. For a small number of speakers, three arcs of circles would be effective.

[See the article "Starting a Verse Choir," by Sister Mary Brian, O.P., in the October, 1939, CATHOLIC SCHOOL JOURNAL, Page 264.—Editor.]

Religious Poverty

Rev. Francis S. Betten, S. J.

IN THE course of the history of the Church, in its propagation and its daily life Monasticism, or Religious life, has always played an important part. In our own days the almost countless number of institutions taken care of by religious, male and female, show that the wellsprings of supernatural life continue to furnish ever new power to ever new followers of Monasticism. But religious establishments, especially in the past, have often been the objects of serious charges, mostly but not always without any reason. It may therefore be worth our while to enter upon a discussion of one feature of religious life which has been principally the goal of attacks, of accusations and condemnations. I mean the theory and practice of religious poverty.

Religious poverty is a certain manner of serving God according to the example of Jesus Christ, who could say, "The foxes have their holes and the birds their nests; but the Son of Man has not where to lay His head" (Luke 9:58). Our Lord had nothing but what voluntary charity had given to Him. To imitate Him, Christians may choose to be sparing in the use of earthly goods, though a literal imitation would seem to require an extra vocation. Religious poverty can be practiced without making it the object of a vow. But ordinarily, when we speak of it we refer to that religious poverty which is part of Monasticism and is confirmed by one of the three religious vows.

Religious poverty in the strict sense of the word consists in this, that he who has taken the solemn vow cannot acquire, or hold, or accept as a loan, or use, or in any way dispose of any sort of goods without the permission of his superior. *This dependence in the use of all earthly things large or small, on the superior's permission, is the essence of religious poverty.*

Religious poverty is not necessarily destitution, though many religious Orders have had to live in real destitution, especially during the first periods of their existence. It is supposed that the needs of the members; i.e., food, clothing, etc., are taken care of from common funds under the direction of the superior. As a permanent condition destitution

would have no good influence on the spirit of a religious community. (In less essential points some of the features of religious poverty have been legitimately changed in the rules of various communities, but never the actual dependence on the superior's permission in the use of things.)

While the individual religious cannot independently own property or dispose of it, the convent or monastery as a whole can acquire and hold property, real estate included. But the administration of such common property is entirely in the hands of the superior. Special rules and constitutions, approved by ecclesiastical authority, fix the kind of life, of food, and commodities which the superior should or may permit either to the individual members or to the community as such. These regulations vary with the peculiar spirit of the several Orders and greatly depend on the purpose and activity of each organization. And it is evident that the actual financial status of an institution has a great deal to do with the extent in which permissions, even entirely lawful ones, will or will not be granted. What the superiors are not allowed to grant is luxuries; i.e., an article or anything else which has no practical utility in proportion to its monetary value. They could for instance not permit an individual member to possess a picture with a heavy gold frame, though this might be perfectly lawful in the church. Decent recreation and moderate means for it on the other hand are not luxury. In the case of luxuries it makes no difference whether they are paid for by the treasury of the institution or by some wealthy friend. They are forbidden not because they are expensive, but precisely because they are luxuries.

From this discussion it follows that religious poverty may be very strictly observed, though the community as a whole owns large possessions; namely, as long as the dependence on the will of the superior in the actual use of things is strictly observed and insisted upon according to the rules of the institution. It is well known that in former centuries there were religious houses that were truly rich, even

very rich. Some writers at once jump to the conclusion that they had fallen from the spirit of their original members who made poverty their watchword. To prove their charge these writers would have to show that in the use of things the individual monks no longer depended on the permission of their superior and that the superior connived at their having what, according to the rules of their Order, were really luxuries.

In very many cases the large properties were simply needed, as for instance, when the institution maintained missionary enterprises or hospitals or schools. The Society of Jesus, which had hundreds of schools, was not allowed in those ancient days to charge tuition. Each Jesuit institution therefore was supposed to own productive possessions large enough to support the teaching staff (which, of course, received no salaries), keep the school buildings in repair, maintain a decent library, furnish the things necessary for instruction, etc. Consequently the old Jesuit colleges owned extensive properties, such as farm lands, forests, vineyards, etc. (As a matter of fact, however, not many colleges were so situated as to carry on their activities without receiving voluntary contributions from friends. Present-day Jesuit institutions must rely on the tuition paid by their students.) The charitable and educational works of countless other monastic establishments were likewise supported by revenues drawn from productive property.

There have, however, been periods in the history of the Church when in some places the members of monastic institutions actually did not live up to the duties they had taken upon themselves by their religious vows. Through human frailty and the deplorable weakness of superiors, abuses crept in and often grew to an extent which endangered and even did away with the essential features of monastic poverty. There were extreme cases in which the whole revenue or a considerable part of it was simply divided among the members to be used by them without any reference to a superior. Had the individual communities of monks and nuns always been left alone in the election of their superiors these evils would probably never have grown to that extent. But there appeared the disastrous influence of outsiders. Great noblemen, including royal families, coveted the offices of abbots and abbesses for their relatives and used bribes and political and economic pressure to gain their ends. The abbots and abbesses thus "appointed" drew the revenues of the institutions but cared nothing about the monastic spirit and the observance of the rules.

Another cause working in the same line, though not always quite so disastrously, was the system of appointing ecclesiastics who did not belong to any religious Order as superiors of religious houses. Such appointments were called *ad Commendam*. Sometimes they proved a convenient means to endow a worthy but poor ecclesiastic with decent revenues. Hence the Popes, instead of forbidding the custom wholesale, preferred to regulate it and prevent its interfering with either the monastic spirit or the temporal interests of the institutions. Where applied these regulations had a salutary effect. But in some places they were rendered useless by the secular authorities. In France, for instance, the king claimed the right to appoint freely to such positions, and so it came to pass that the most unworthy persons were made "Commendatory Abbots" (or Abbesses) of venerable institutions.

Certain writers and speakers delight in recounting such abuses. But though their tales are often grossly exaggerated, it would be unwise to deny them entirely, because they are not without foundation in fact. We deplore

this, but we cannot change it. Somehow the divine Lord of the wheat field finds ways and means to let these aberrations of individual men or individual institutions disappear from among His crops.

Making Christmas Cards

A Sister of St. Francis, P.C.C.

Card No. 1

Cut a piece of white drawing paper $6\frac{1}{2}$ by 5 in. In folding allow for the edges of book on the back of the card (about a half inch). Color and print verse in inside of card.

Card No. 2

Cut a piece of white drawing paper 8 by 5 in., and fold in half. Cut out all places marked with an X. Color flower and leaves. Put a piece of gold or silver paper from an old card under the front of the card. This makes a very beautiful card.

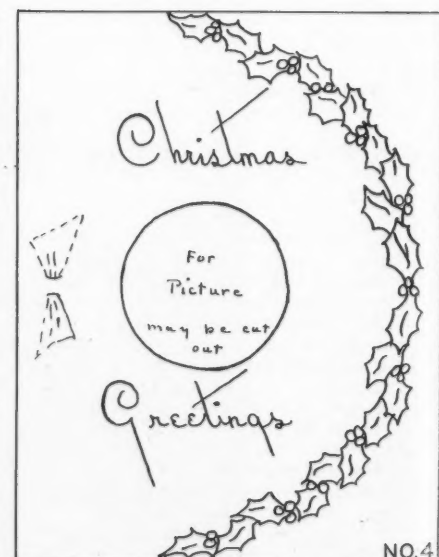
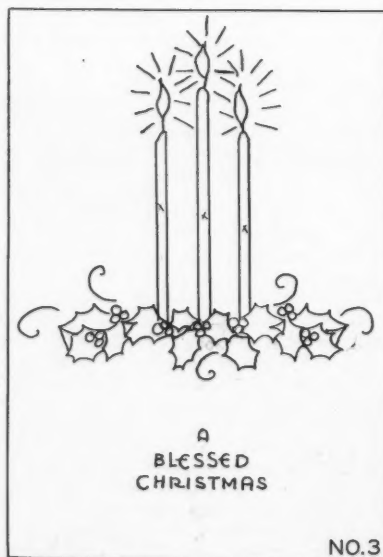
Card No. 3



Cut a piece of white drawing paper 7 by 5 in., and fold in half. Cut out the candles where it is marked with an X and put a piece of red shiny paper behind it.

Card No. 4

Cut a piece of white drawing paper 8 by 5 in., and fold in half. After tracing design cut all along the edge with the holly. Dotted lines show the place where the ribbon belongs. A picture belongs in the center. It may be cut round and placed in the space or the center may be cut out and the picture pasted on in back.



Christmas Cards Designed by a Sister of St. Francis, P.C.C.

A Unit on Catholic Rural Life

Sister M. Aline, O.P.

The Problem:

1. To develop an understanding of and an appreciation for the fact that rural life affords the most wholesome atmosphere for true Catholic life.

2. To understand the significance of rural life in the life of the Church and of the nation.

Terms to be understood:

Catholic Rural Life Movement, private ownership, "capitalistic economic regime," co-operative movement, encyclicals, farming communes, one-crop farming, sharecropper, agrarian movement, and distributism.

I. There is need to cherish farm ownership as an ideal.

A. It is in keeping with the nature of man and his human dignity as St. Thomas teaches.

1. Private ownership is necessary if man is to have an incentive to work properly.

2. It is a means of effecting better order in man's life.

3. "Private ownership is the only way to attain social peace."

B. Pronouncements of the sovereign pontiffs state the desirability of private ownership as a means of effecting a more equitable distribution of wealth.

1. "The law, therefore, should favor ownership, and its policy should induce as many people as possible to become owners."

2. "Most excellent results will come from this (ownership); and first of all, property will become more equitably divided."

3. "Another consequence will be a greater abundance of the fruits of the earth." (*Rerum Novarum*).

C. Absence of private ownership will eventually lead to the decline of genuine culture and good citizenship.

II. "Despotic domination" spoken of by Pius XI is becoming more manifest in the farming industry.

A. Farm tenancy is on the increase.

1. In 1850, 98 per cent of the farms in the United States were owner operated.

2. In 1937, 50 per cent of the farms are tenant operated.

3. Increasing number of tenant-operated farms will lead to the evils of absentee landlord ownership.

B. Conditions of the rural hired laborer is an evident evil.

1. "There is an immense army of hired rural laborers whose condition is depressed in the extreme and who have no hope of ever obtaining a share in the land" (Pius XI).

2. "These, too (hired rural laborers), unless efficacious remedies be applied, will remain perpetually in proletarian condition" (Pius XI).

3. The most deplorable of all these evils is the condition of servitude in which the sharecropper of the South finds himself.

III. Agriculture is the most important industry of the nation.

A. Farming provides the sustenance of life.

B. "Nature owes to man a storehouse that will never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth" (Leo XIII).

C. "It is the one industry in which men find all their means of obtaining honestly and justly what is needed for their maintenance" (Pius XI).

D. The status of the family determines the health of the nation. (The term *health* is here used in its broadest sense.)

1. Present birth rate in urban centers is insufficient to maintain a constant population.

2. The hope of the future in this regard lies in the rural areas.

IV. The advantages of rural life are many.

A. It provides self-employment, freedom, and independence.

B. It affords more opportunity for natural living than does urban life.

C. It provides better opportunity for a more fully integrated Catholic life.

1. There is more community of spirit.

2. Economic and social ties are stronger.

3. It preserves more truly the family as the real unit of society. (a) It provides the widest scope for the normal functions of the family. (b) It enables husband and wife to be more truly helpmates. (c) It preserves the traditions of strong family ties. (d) It enables the children to live healthier and more wholesome lives. (e) The number of disrupted homes in the city is greater than that of the country.

V. The Church has special reason to be concerned with the welfare of rural communities.

A. The hope of the future of the Church in America lies largely in its rural population.

1. Four fifths of the Catholic population live in the city, but the rural sections alone show an increase over the constant population.

2. Statistics show that in some instances urban populations are not reproducing themselves.

B. Rural life is best suited to develop economic freedom, a desire for which is expressed in the encyclicals of the sovereign pontiffs.

C. The Catholic Rural Life Movement has done much for the welfare of rural communities. (See *Catholic Action*, December, 1937.)

1. Motor-bus missions have been organized.

(a) By the use of auto vans equipped with chapel facilities and loud-speakers much has been accomplished in isolated rural communities. (b) Much of this work is carried on by religious communities of men.

2. Lectures have been given on topics of interest to farm dwellers.

3. Bus services for Catholic children have been secured from public funds.

4. Cooperative movement has been encouraged and developed.

5. Catholic 4-H clubs and other youth organizations have been formed.

6. Land-location bureaus have been opened.

7. Interest in the Catholic Dramatic Movement has grown. (a) Catholic drama has great possibilities for enriching rural life. (b) Catholic Theater Conference has a bureau whose special work it is to promote the interest of the Catholic drama in rural centers.

8. Other services promoted by the organization are: contests on essays on rural topics

of interest to country children, recreational and social projects, study clubs, and family projects.

D. Experiments in communal rural life have been undertaken by different groups.

1. The Catholic Worker group has established farming communes.

2. Cooperative farm was originated at Hill-house, Miss., by a group of black and white evicted sharecroppers.

3. New cooperative farm is being established under the direction of Father A. W. Terminello, St. Theresa's Village in Greenville, Ala. (See *Catholic Worker*, January, 1938.)

VI. Rural needs are many.

A. Position of the farmer is a difficult one.

1. "He is at once a producer, a consumer, a capitalist, and a manager." (a) This means he must be well informed in the technique in each field. (b) He must know how to organize and carry on the administration of his own enterprise.

2. The credit problem is a difficult one for the small farmer. (a) "It is patent that in our day . . . immense power and despotic domination is concentrated in the hands of a few. . . . This power becomes particularly irresistible when expressed by those who, because they hold or control money, are able to govern credit and determine its allotment, for that reason, supplying, so to speak, the lifeblood of the body economic, are able to govern credit and grasping, as it were, in their hands the very soul of production, so that no one dares breathe against his will" (Pius XI). (b) The credit union is a means of overcoming this difficulty. (c) The extension of education on the cooperative will do much to eliminate this difficulty. (d) The work of the Farm Loan Board has done much to help the small farmer.

B. The educational needs of the rural school are numerous.

1. The rural school lacks facilities enjoyed by the city school.

2. The curriculums in the rural schools should prepare for life in a rural community.

3. Library facilities are inadequate and in some instances are wholly missing.

C. The religious needs of rural communities are many.

1. The great distance from the church is a difficulty in some areas.

2. The lack of opportunity for attending parochial schools is often a difficulty.

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Liturgy and Sociology *Catholic Rural Life*
Catholic Action *Bulletin*

Sing, Little Children, Sing

Sister M. Limana, O.P.

Sister M. Angela, O.P.

1. Man - y, man - y years a - go The sweet-est Babe was born; He
2. Hap - py an - gels hov - ered near And sang a wel - come sweet; To
3. Shep - herds on the hill - side heard The news a - bout the Child; A -

came to us from Heav - en high That hap - py Christ - mas Morn,
Christ di - vine while Ma - ry knelt With Jo - seph at His feet.
way they sped to Beth - le - hem And found the Babe so mild.

Oh, sing, lit - tle chil - dren sing; Let your voices sweet - ly ring;

Ren - der prais - es sweet to Him, The Lord, our God, our King.

The musical score is written for voice and piano. It features a treble and bass staff for the voice and a grand staff (treble and bass) for the piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 8/8. The lyrics are arranged in three systems, each with three lines of text corresponding to the three verses. The piano accompaniment includes chords and melodic lines that support the vocal melody.

Visual and Aural Comprehension in Language Study

Sister Mary Charles, S.S.N.D., M.A.

Every teacher of languages meets in his classes three different types of pupils, the visual type, the auditory type, and the motor type. These types are often balanced or mixed so that one rarely meets them so extreme as to be seriously handicapped in the study of a language. Those who are of a strongly visual tendency are more impressed by the graphic form of the word, or the written page, than by its sound when presented by the human voice. They visualize written or printed words and thus impress them on the memory. In speaking they merely utter the words as they have been imprinted on their minds. They find little difficulty in remembering anything they have seen on a printed page, such as position of stanzas, lines, or words. Philologists are usually gifted with this sort of memory, for they must have a keen eye and a keen mind to notice minute differences in spelling and construction of words.

Students who are extreme visualists are often unsuccessful in acquiring a practical use of a language, for they cannot understand the spoken word if they are unable to visualize it. Their memory has been trained to remember what they have seen, but is poor in discriminating sounds, pitch, and intonation. They have great difficulty in learning to understand a foreign language when spoken and are very slow in acquiring a mastery of the spoken language themselves. The study of formal grammar is easy for them, for the visual memory is a great aid in the study of inflectional endings, declensions, and conjugations. They become good readers and translators, but to acquire practical skill in the use of the spoken language they will need much exercise in conversation and opportunity to hear the spoken language.

The pupil with an auditory memory, thinks in terms of the spoken language. In speaking he does not visualize an image of the written words, but has rather an auditory image of their sound. He readily retains words and phrases he has heard. His ear is keen for discrimination of sounds and pitch, and therefore he is more successful with functional than with formal grammar. He does not care to be bothered with the study of grammatical rules and depends on intuition and auditory memory to carry him over difficulties. He will never succeed with a rigid grammatic method, and will find great difficulty in translating even simple sentences of the vernacular into the foreign language. Nevertheless, he can reproduce sentences he has heard, although allowances must be made for misspelled words and grammatical blunders.

There is still another type of pupil who can more readily acquire images by motor activity. These images may be produced by writing or reading, and laboriously pronouncing the words. The progress of such pupils: i.e., if they are of the extreme motor type, is slow and painful and very often they are forced to give up, unless they can be trained to acquire either visual or auditory images and enter the class of the mixed or balanced type. These individual differences in mental makeup must be carefully studied by the teacher, who can soon pick out those who depend on

visual pictures of words and those who depend on sound or muscular impressions in acquiring new words and phrases in a foreign language.

The pupil who is so fortunate as to belong to the balanced or mixed type is an ideal language student. Neither grammar, nor translation, nor the spoken language offers appreciable difficulties to him. He is alert and critical and always ready with stimulating questions that are an inspiration to the class. He acquires pronunciation and the idiom of the language with equal ease, and never fails to notice a real or imaginary error in the text, or in the recitation of other members of the class. Ever ready with comments and questions which throw light on dark phases of the subject, his absence is immediately felt, for not every class has a duplicate of this type.

Having reviewed the individual differences in types of memory, we shall now consider the methods of presentation best adapted to different ages. Psychologists have made various experiments to discover whether it is preferable to present material to the eye alone, or to the ear alone, or to both combined, and in how far the appeal to motor activity is an aid to the pupil in acquiring knowledge. Although their findings differ, it is now generally conceded that auditory presentation for younger children is best, but as the child progresses to the intermediate and higher grades, visual presentation steadily gains in effectiveness, and that auditory combined with visual appeal seems to be most effective. The direct method of language teaching, when used with older pupils, is therefore not to be exclusively rec-

ommended; but it is obvious that young children, who have not yet acquired skill in reading or writing can be most profitably dealt with by the use of auditory presentation. Later on, when they have acquired more or less proficiency in reading and writing, a combination of visual, auditory, and motor methods may be resorted to. But to attempt to teach high-school pupils by the auditory method alone is sheer waste of time.

The skillful teacher will devise different ways of appealing to the different individuals of his class. One of the best means of curing visual mindedness of French students is a daily dictation exercise. They will find it extremely difficult at first to accustom their ears to interpret the strange sounds, but by persistent effort they will soon become conscious of their progress and will no longer dread the exercise. One pupil of my class, who usually handed in grammatically correct papers, consisting of exercises in formal and functional grammar and translation, found such difficulty with the dictation exercises that at first she usually had one mistake in every three words. In about six weeks' time she reduced the errors to four in one hundred words. Another pupil of the same class, an excellent student, but confessedly visual minded, also found great difficulty with dictation, but made rapid progress in overcoming her defects. The class as a whole in a short time showed marked improvement in understanding the spoken language. This proves that different aspects of memory can be modified by training, and that its functions are capable of improvement. Since the study of foreign languages, when properly done, calls into requisition not only the visual, but also the auditory and motor memory, the teacher will be most successful when he makes use of devices which will exercise all three of these to their fullest capacity.

Teaching the Foreign Born

Sister Margaret Augusta, S.I.

1. Develop an oral English vocabulary through many conversational exercises.

2. Secure cooperation of older pupils, through their use of English with the younger children.

3. Present English orally, making the meaning clear by action, objects, or pictures.

4. Use many examples to assure comprehension, or relationship, between the word and the idea conveyed.

5. Use home, play, and everyday experiences for the basis of schoolwork.

6. Always develop first the words and phrases that the child will need first.

7. Use written work only when the child can develop oral expression.

8. Use much new material. Do not go over the same material again and again. This new material will present words in different relationships.

9. Have plenty of purposeful, constructive seatwork, and no useless "busy work."

10. Have plenty of games and much dramatization of words, sentences, and stories to aid the children in comprehension.

11. Encourage the use of English words through confidence and praise, and not through rebuke or ridicule.

12. Familiarize the child with a large speak-

ing vocabulary before giving him a reader.

13. Urge the consistent use of full sentences, in place of word or phrase responses, during class discussions.

14. Training in correctness of idiom must very commonly take the form of work to eradicate wrong habits already deeply ingrained.

15. In the middle and higher grades attention to the dictionary is necessary. Common sources of new words are found in reading materials, in different phases of work, and in the spelling book.

16. Conversation or discussion guided by the teacher should occupy much time. Topics may grow out of project activity, such as matters of room routine, a study of pets, or attendance at a school motion picture. The telling and writing of personal news is popular. The discussion of current events appears in the work of the higher grades.

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11. "Reading and the Non-English Child," *American Childhood*, Feb., 1936, pp. 19-21.

12. Storm, Ollie P., "Teaching Spanish-American Children How to Speak, Read and Write English," *New Mexico School Review*, May, 1938, p. 26.

13. Taylor, Mrs. J. T., "Americanization of Harlingen's Mexican School Population," *Texas Outlook*, September, 1934, pp. 37, 38.

14. Tireman, L. S., and M. Hughes, "Reading Program for Spanish-Speaking Pupils," *Elementary English Review*, April, 1937, pp. 138-140.

15. Wilder, Mrs. L. A., "Problems in the Teaching of Mexican Children," *Texas Outlook*, Aug., 1936, pp. 9, 10.

A reasonable number of correct answers enabled each traveler to move on.

All inspectors, examiners, and examiners' assistants, with the exception of those in the second game, were children who were ahead of the others, and, therefore, quite competent in taking the responsibility of testing. Any traveler who had fallen so far behind as to endanger his ability to keep up with the tour was given a guide to help him find the answers to questions and to give him individual drills and tests until he caught up with the others.

Supplementary Reading

Both the children and the teacher were pleased with the obvious results of their Geog-Along Tour. Geography as a subject was forgotten. Travel, as an information-seeking adventure, had taken its place. They had become new explorers with the Johnsons, O'Brien, Roy Chapman Andrews, and others.

They read everything they could find about other lands and peoples. Missionary magazines not only increased mission consciousness, but proved to be valuable sources of information which came to them directly from real adventurers. *Action*, *The National Geographic*, *World Horizons*, and other magazines finding their way regularly to our magazine rack were reserved long before the date of their arrival.

Tourist Maps

A series of interesting maps was made by the travelers as they moved along from country to country. From a large master copy of the eastern hemisphere numerous duplicates were made. Each map was colored to represent some one natural resource, product, or industry. These colors were added section by section as they proceeded on their way. For example, on the corn map, only the country or part of the country which produced corn was colored. Countries not producing corn were left blank on that map. Volunteers drew appropriate designs as borders around the maps.

Tests given at the end of each section of the unit proved that the children had really learned more in their adventurous trip around the world than they would have, had they stayed at home and just studied geography.

"Geog — Along": A Geography Project

Sister M. Bertrand, O.P.

(Continued from the November issue)

After finishing the information-seeking aspect of a visit to any country, we proceeded to the port of departure. There we presented ourselves to the proper authorities for the purpose of having our credentials examined before moving on to a new city or country.

To relieve the monotony of the question-and-answer type of work required in such an examination, we played several interesting games. These were really reviews, drills, and tests of factual material.

Travel Games for Tests

All of the questions used in the games were printed on colored cards one inch by five inches, a different color for each country. The assortment of colored cards which accumulated after visits to several places facilitated matters for the teacher when she wished to mix cards of various countries for larger tests or to separate them for reviews and drills.

The first game was usually a review. Each child drew a card from the question box. He kept it until called upon to read it and give the answer. If he did not know the answer, he might refer to his text, or to any book which would give him the desired information. Aside from finding the answer for his own question, he was expected to hear the questions as well as the answers of all the other children. This would prove helpful when he later drew other questions and did not have the opportunity of referring to the text.

In the second game the class chose sides. The two teams stood on opposite sides of the room facing one another. One group became the passport examiners, and the other the travelers. Beginning at one end of the line, the first examiner read a question from one of the cards he had chosen from the box. If the traveler opposite him was able to answer correctly, the examiner moved his name card forward on the route line of our map. If he was unable to answer the question, the examiner might call on any volunteer among the other tourists. After the first question was correctly answered, the second examiner asked the second traveler another question. In like manner every child was given an opportunity to move on along the map route. If anyone was able to volunteer a correct answer in addition to the one required of him, he moved two places along. All paid close attention in this game, because they soon found they could learn by listening to others, and by volunteer-

ing could catch up if they had fallen behind. After the travelers had been tested, they in turn became examiners and the other group became travelers.

For the third game the children formed four lines, each of which faced a customs inspector. Each inspector held a box of questions. The game started at a given signal. As each child came to the inspector, he picked up a question from the box, read it, and gave the answer. If the answer was correct, he moved his name card to a new position on the map, then went to the end of his line for another chance. If he was unable to answer, he took the card to his seat and looked up the desired information. The line having the most players standing at the end of the drill won the game.

The fourth game was in the form of a written test. All the players but one were given writing paper. The child with no paper took any ten questions from the question box and read them. The others wrote the answers as briefly as possible. After the test, the examiner, with several assistants, corrected the papers.



Pupil's Map of a Tour of Asia.

Developing Spelling Technique and Skills

Sister M. Martina, R.S.M.

(Continued from the November issue)

Guide Rules for Spelling

It seems as if many errors in spelling would be avoided if pupils were taught and then drilled in the simple rules which guide the adding of a suffix to a word. The pupils must be taught what is meant by a suffix—a letter, letters, syllable, or syllables added to a word. We all know how very frequently pupils will retain the "e" at the end of a word when adding the suffix, *ing* or *able*, writing "using," "useable," etc., instead of "using," "usable."

Teach—Rule I: Final silent *e* is usually dropped before a suffix beginning with a vowel, and kept before a suffix beginning with a consonant. Teach in the following way:

hop(e) + ing = hoping (*ing* begins with a vowel)
 admir(e) + able = admirable (*able* begins with a vowel)
 styl(e) + ish = stylish (*ish* begins with a vowel)
 virtu(e) + ous = virtuous (*ous* begins with a vowel)
 oblig(e) + ed = obliged (*ed* begins with a vowel)
 advis(e) + er = adviser (*er* begins with a vowel)
 us(e) + age = usage (*age* begins with a vowel)
 imagin(e) + ary = imaginary (*ary* begins with a vowel)
 approv(e) + al = approval (*al* begins with a vowel)
 nine + teen = nineteen (*teen* begins with a consonant)
 safe + ty = safety (*ty* begins with a consonant)
 blame + less = blameless (*less* begins with a consonant)
 move + ment = movement (*ment* begins with a consonant)
 hate + ful = hateful (*ful* begins with a consonant)

Give pupils practice in adding suffixes to words, as follows:

1. admir(e) + ed = admired
 + ing = admiring
 + able = admirable
 + er = admirer
2. advis(e) + ed = advised
 + ing = advising
 + able = advisable
 + er = adviser
3. blam(e) + ed = blamed
 + ing = blaming
 + able = blamable
4. desir(e) + ed = desired
 + ing = desiring
 + able = desirable
5. valu(e) + ed = valued
 + ing = valuing
 + able = valuable

Words ending in *ie* drop the *e* and change *i* to *y* before *ing* to avoid two successive *i*s, as:

tie + ing = tying
 lie + ing = lying
 die + ing = dying

When the foregoing has been well drilled give pupils words which will test their understanding of the rule, to determine whether or not the drill has been sufficient. The following words may be given:

adore + move
 note + use
 complete + acknowledge
 censure + note
 approve + advertise

The value of the rules for spelling will depend upon the pupils' familiarity with the exceptions, which are really few when compared with the large number of words controlled by the rules. The grouping of words under *Rules* and *Exceptions*, if not carried too far, must, on the principles of association, or

of comparison and contrast, be a great aid to memory.

The *Exceptions* to the rules just enumerated are:

Words ending in *ce* and *ge* retain *e* before *able* and *ous* to keep *c* and *g* soft, as:

change + able = changeable
 manage + able = manageable
 peace + able = peaceable
 notice + able = noticeable
 courage + ous = courageous
 advantage + ous = advantageous

Words in *oe* and *ee* retain the *e* unless the suffix begins with *e*, as:

shoe + ing = shoeing
 hoe + ing = hoeing
 toe + ing = toeing
 flee + ing = fleeing
 free + ing = freeing
 agree + able = agreeable

Some words retain *e* to preserve their identity, as:

dye (to color) + ing = dyeing
 surge + ing = surging
 mile + age = mileage

The rule given was that final silent *e* is kept before a suffix beginning with a consonant. Here are some exceptions:

tru/ly, du/ty, aw/ful, wis/dom, du/ly,
 whol/ly, argu/ment, nurs/ling,
 judg/ment, abridg/ment, acknowl-
 edg/ment, lodg/ment

The following words are contracted thus:

able + ly = ably
 feeble + ly = feebly
 gentle + ly = gently

peaceable + ly = peaceably
 simple + ly = simply
 humble + ly = humbly
 idle + ly = idly
 ample + ly = amply
 double + ly = doubly
 possible + ly = possibly

Rule II: In words of one syllable or words accented on the last syllable a final consonant after a single vowel is doubled before a suffix beginning with a vowel (*x*, *k*, and *v* are never doubled).

hot + er, est = hotter, hottest
 red + er, est = redder, reddest
 thin + er, est = thinner, thinnest
 spin + ing, er = spinning, spinner
 swim + ing, er = swimming, swimmer
 shop + ing, er = shopping, shopper
 refer + ed, ing = referred, referring
 begin + ing, er = beginning, beginner
 clan + ish = clannish
 forgot + en = forgotten
 admit + ing, ed = admitting, admitted

Use the following for testing the teaching of the rule:

glad + er, est =
 fat + er, est, en =
 rob + ing, ed, er =
 drum + ing, ed, er =
 plot + ing, ed, er =
 occur + ing, ed =
 rag + ed =
 stir + ing, ed =
 acquit + ing, ed =
 regret + ing, ed =

Exceptions:

The final consonant is not doubled when, in the derivative, the accent is thrown from the last syllable of the primitive; as, refer', reference. But we have excell', excellent; other exceptions: gas, gases, gaseous (but gas'sy), transfer'able, humbugged.

The Perfect-Copy Contest

Sister Tarsisius, S.S.H.M.

It is a recognized fact that the majority of pupils in our generation are handing in poor written exercises. The handwriting, spelling, and punctuation are done with increasing neglect even when it is direct copying from book or blackboard. Some lay the responsibility of these failures at the door of the widely used workbooks. Be it as it may, teachers must meet the situation and cope with it.

This fall¹ our penmanship teacher had the felicitous idea of launching a contest as a corrective measure for carelessly written assignments. The entire grammar-school department is participating in the project and so far the results are very gratifying. We feel that the purpose is being effected in the training for thoroughness and uniformity in copy work, neat arrangement of material, ability to follow directions, and careful and legible writing.

On an appointed day in the month each pupil is required to prepare some written assignment chosen by the principal. The correct form of arrangement, spacing, etc., is illustrated during the penmanship period and the contest paper is also written during that time. Ink work is required of all intermediate- and upper-grade pupils. The best paper from

¹The article was written in the winter of 1939. — Editor.

each class is selected and posted on the bulletin board. The winning papers are labeled with a ribbon suspended from a gold star. Each winning paper has a typewritten inscription "Winner—Grade—." The papers that qualify as Perfect Papers but are not chosen as Winners are labeled "Honorable Mention—Grade—." The papers containing errors are returned to the pupils. The latter are eager to see their mistakes and usually take careful measures to avoid repetition of similar errors.

In November a poem was copied from the Readers. The specimens were checked for all copy errors—omission of punctuation marks, misspelled words, faults of capitalization, in short, for every deviation from copy, however trivial.

In December the project chosen for the Contest was the copying of words from the Speller. In the intermediate and upper grades the assignment consisted of forty words and in the primary grades, twenty words. In a space of eighteen minutes the papers were distributed, the assignments written, and the papers collected. The results of the Contest showed a remarkable increase in the percentage of perfect papers as you will note from the tabulated report:



Percentage of Perfect Papers

| | November | December |
|----------|----------|----------|
| G 8..... | 12.5 | 55.0 |
| G 7..... | 23.0 | 37.0 |
| G 6..... | 9.0 | 40.0 |
| G 5..... | 11.0 | 42.0 |
| G 4..... | 30.0 | 70.0 |
| G 3..... | 4.0 | 37.0 |
| G 2..... | 9.0 | 55.0 |
| G 1..... | 11.0 | 28.0 |

The high-school faculty judged the Contest copies and chose a boy and a girl as winner from each grade. As our bulletin board was too small for the exhibition of all these papers, we used one wall of the grade-school corridor. The papers were on exhibit during

the holiday season and were commented upon very favorably by our visitors among whom we were pleased to number the Very Reverend Superintendent of Schools.

The whole school is ringing with enthusiasm over the Contest and a very decided improvement in all written work is noted by the teachers. The pupils anticipate the announcement of the Contest from month to month. The slow pupil finds himself on an equal basis with his more gifted classmates as anyone can learn to copy correctly. There is keen competition both for the individual and for the class, as special class honors are mentioned for the grade with the highest number of perfect papers.

Practical Lessons in Drawing

Sisters M. Rita and M. Imelda, O.S.B.

Color Scheme for December Drawings

First Week

First Grade: Mitten, red with black letter.

Second Grade: Stocking, red; toe, heel, and band, green.

Third Grade: Scene, sky, blue; house, white, red roof; evergreen trees.

Fourth Grade: Candle, red with yellow flame; brown holder.

Fifth Grade: Scene, sky, light blue with yellow tint; yellow house, red windows; evergreen trees.

Sixth Grade: Stained window, use water colors—yellow, blue, red, and green; black outline.

Junior High: Winter scene, sky, light blue with yellow tint; moon, yellow; evergreens; deer, natural.

Second Week

First Grade: Nest, brown; eggs, blue.

Second Grade: Scene, sky, blue; trees, green; house with red roof.

Third Grade: Christmas tree, green; balls, various colors; star, yellow; cane, red.

Fourth Grade: Scene, sky, light blue; evergreen trees; yellow house, red windows; snow on ground.

Fifth Grade: Bell, red with yellow stripes; green ribbon.

Sixth Grade: Scene, blue sky; distant hills, purple; evergreens.

Junior High: Bridge, blue sky with yellow tints; brown bridge; blue water.

Third Week

First Grade: Owl and twig, brown; yellow eyes, outlined with black.

Second Grade: Engine, bright red, outlined with black.

Third Grade: Bethlehem, light blue sky; yellow star; green palm trees; brown buildings.

Fourth Grade: Fireplace, red, outlined with black; stockings, black; black cat; green candles with yellow flame; picture light tint of green and blue sky.

Fifth Grade: Poinsettia, red, yellow centers, green leaves; yellow bowl.

Sixth Grade: Candle, yellow; brown holder; black lettering; yellow rays.

Junior High: Stained window, use water colors—green, blue, yellow, and red; black outline.

Fourth Week

First Grade: Planes, bright red; black letter.

Second Grade: "All-overs" brown letters; purple grapes; green holly with red berries; igloo, black outline.














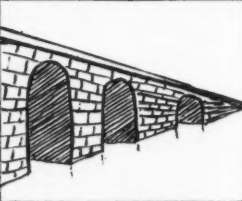







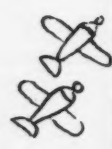





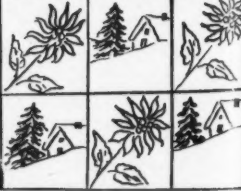
Third Grade: "All-overs" green holly with red berries; black lettering; green blocks.

Fourth Grade: "All-overs" bells, yellow; green holly; red berries.

Fifth Grade: "All-overs" green trees; red candle; yellow flame.

Sixth Grade: "All-overs" black camels; brown stable; green palm trees; yellow star; blue sky.

Junior High: "All-overs" poinsettia, red with yellow centers; green leaves; Scene, light blue sky; yellow house, red windows; evergreen tree.

| | GRADE I | GRADE II | GRADE III | GRADE IV | GRADE V | GRADE VI | JUNIOR HIGH |
|-------------|--|---|---|---|--|---|---|
| FIRST WEEK | M  |  |  |  |  |  |  |
| SECOND WEEK | N  |  |  |  |  |  |  |
| THIRD WEEK | O  |  |  |  |  |  |  |
| FOURTH WEEK | P  |  |  |  |  |  |  |

— Sisters M. Rita and M. Imelda, O.S.B., St. Joseph's Convent, St. Mary's, Pa.

A December Drawing Schedule for Grades I to VI and for Junior High School.

Help Your Fellow Readers

TEACH CHRISTIAN LATIN AUTHORS

Shall we teach the Christian authors in the high school? Which authors are the most suitable? Which of the pagan classics should be retained?

For the past two years, we have used Groessel's *Ecclesiastical Latin* (Bruce) in senior and junior classes at least twice a week and have found the reaction of every student favorable.

Should we teach the Latin Christian authors? I certainly think we should. Even those students who drop Latin at the end of the second year would derive much profit from even one period a week in this subject.

While the text referred to devotes only one section to these authors, they are surely representative: Augustine, Bellarmine, Aquinas, Bonaventure, etc. These ten pages of selections at least give the student an introduction to the works they have often heard referred to in the religion classes in high school. As to the selection of the authors, I would rely on the judgment of priests who are teachers of Latin.

I would retain Caesar, Cicero, and Vergil. By spending less time in translation and perhaps more in reading for content, the student should achieve as much if not more in an understanding and appreciation of the Latin.
— Sister Victoria, S.C.N.

ENLARGING A DRAWING

Teachers frequently wish to make an enlarged copy of a drawing for a poster, a cut-out, or a blackboard decoration. A simple way of doing this freehand is to divide the original picture into small squares and to divide the paper on which you wish to make a copy into large squares. Then you can, by measurement or estimation, determine where a line of the picture should cross each line of the squares.

For example: If you wish your copy to be twice the size of the original, place one-fourth or one-half-inch squares on the original and one-half- or one-inch squares on your drawing paper. To save work, you may place a transparent, squared paper over the original and use squared drawing paper for the copy. Of course, this procedure will result in a copy the same size as the original if you use squares of the same size on both sheets.

USE THE PRESS IN SCHOOL

Question: Can you give some suggestions for reviewing world conditions with the children? — Sr. C. M.

Answer: See the article "Current Events in Connection with History Classes," in the May, 1939, CATHOLIC SCHOOL JOURNAL, page 157; and "A Method of Teaching Current Events" in the February, 1939, issue, page 57. Have the class subscribe to a Catholic Current Events school newspaper.

The alert teacher or student of almost any subject taught in grade school, high school, or college will find valuable items in his field of special interest in the newspapers and magazines.

A class in geography, biology, or general science will appreciate the report sent out recently from the Catholic University of America on the expedition, last summer, of Rev. Dr. Hugh O'Neill to the Arctic regions.

Father O'Neill accompanied by others from the Catholic University and from the Uni-

EDITOR'S NOTE. Here is a new Department of your Journal. You are invited to submit your problems to be answered by other readers of the Journal. By sending us your answer to any of the questions you can help your fellow workers and stimulate your own thinking. Send us either questions or answers or both. Address: Editorial Department, Catholic School Journal, 540 N. Milwaukee St., Milwaukee, Wis.

versity of Montreal sailed several thousand miles along the rocky coast of Labrador and through the Hudson Straits into Hudson Bay.

These scientists gathered some 15,000 geological and plant specimens. Their major assignments were to study polar flora and to map the Arctic tree line. They found that the outposts of wooded growth ran from longitude 52 degrees on Hudson Bay north-east to the 59th line in Labrador. Here they found a 25-year-old willow tree less than an inch in diameter; others were only three inches high. The trees are bushy and scrubby, with high-gloss bark. The leaves are oversize for the height of the trees.

Other trees found in greater numbers were the black spruce and the tamarac. While trees were scarce, the explorers found plants in profusion in rock cracks, in old stream beds, and along beach edges. The Arctic primrose, shield fern, poppy, club moss, cotton grass, and lichens were found thriving where there were large patches of earth. The Eskimos use the cottonlike top of the cotton grass for lamp wicks.

The Indian and Eskimo population in this region is small. The scientists estimated that there was one small village for every 100 square miles.

Besides a vast number of plant specimens, Father O'Neill brought back a collection of ivory carvings from walrus tusks, also native lamps, kyaks, paddles, and harpoons superbly carved with crude instruments. Father O'Neill will prepare a book based on his studies.

This account of studies and explorations in the Arctic regions recalls the recent expeditions to Alaska by Father Bernard Hubbard, S.J., the glacier priest. Father Hubbard's studies are thought to throw some light on the question as to whether the American Indians originated from Asiatics who came to this country by way of the Bering Strait.

To cite an example of news of absorbing interest to history classes in a Catholic school: In October, 1939, the citizens of Michigan, of all creeds, unveiled a statue to Father Gabriel Richard, a Sulpician priest, who, exiled from France by the French Revolution, came to Detroit in 1798, served the Catholic white population of Michigan, converted the Indians, and, at the request of the governor, preached to the Protestants who were without a minister. He established schools, collected a library of more than 2,000 volumes, and brought a printing press from Baltimore. The first book to be printed on this press was *The Child's Spelling Book and Michigan Instructor*.

Father Richard served as territorial delegate from Michigan to the United States House of Representatives. He finally died a martyr to duty and charity in caring for victims of the great plague that destroyed a large part of his flock. The story of Father Gabriel

Richard is told briefly by Sister Rosalita in the October *Catholic World*.

America for October 28, 1939, has another treat for a history class in the brief sketch by Thomas F. Meehan of the career of Edward Kavanagh of Maine, an outstanding Catholic statesman in a non-Catholic environment, the subject of Longfellow's *Kavanagh*.

In Wisconsin, children of public and parochial schools are collecting pennies for a monument to be erected in Madison to the noted pioneer explorer and trader Jean Nicollet. Since he figures in all the histories of the middle west, a news item about him is grist for the mill in every American history class.

The coming celebration of the beginning of the American Hierarchy is an excellent motivating opportunity to familiarize our pupils with the high points in the history of the Church in the United States. Probably a brief outline for such a project will appear in THE CATHOLIC SCHOOL JOURNAL. At any rate, a teacher can compile such an outline from available published material.

The first Encyclical of Pope Pius XII, which the Hitler government has forbidden the priests of Germany to read to their flocks, appears in all our Catholic papers and is commented on in many secular papers. Teachers will wish to summarize and discuss it for their classes in religion.

MAKING THE RELIGION CLASS INTERESTING

Sister Leo Gonzaga, S.C. of L.

EDITOR'S NOTE. In the "Help Your Fellow Readers" column in October, a reader asked for "topics suitable for public-high-school pupils who are not interested in religion." In reply, Sister Leo describes some of her experiences with various types of students.

"There is no such thing as an uninteresting subject; there are only *disinterested* people," wrote G. K. Chesterton. Boys and girls in public high schools are not interested in religion as they conceive it, or as it has too often been presented to them: a mere abstraction; necessarily dull and abstruse; usually just an encumbrance that tends to make those who profess or practice it, puritanic, gloomy, unreasonable, and unsocial. But they are interested in *Food*; in having their ideas and beliefs recognized by great minds everywhere. They are interested in wealth; in inheritance; certainly and definitely in glorifying themselves, physically and mentally at least, and spiritually when they can be led to appreciate that spiritual glorification is the only one worth while. Though apparently opposed to all conservatism and, in a word, to anything that suggests "build for the future," they, paradoxically enough, enjoy discussing America's preparedness for war, business, and what not. It is, I believe, not so much the doctrines of Catholicity that red-blooded American youth objects to half as much as it is the terminology that is used in presenting the material to them. Religion to them must be part and parcel of their daily lives, and surely that is impossible if it has been taught them in Latinized phrases and terminology far removed from their own expressions. The sound educational psychology expressed in these words "Go in by their door; come out by your own" is nowhere more applicable than it is in the teaching of religion today to high-school and college students.

"The Opening of a Door," CATHOLIC SCHOOL JOURNAL, Jan., 1937, p. 5.

They are accustomed to modern methods of approach in every other subject, and so if the teacher of religion is to interest them, he must "go in by their door"—and that door is quite obviously their own everyday interests.

Speak Their Language

To those who inquire, we suggest the use of such titles as: "A Panacea" (Prayer); "Stream-lined Prayer"; "But I Must Tell Some One!" Students will readily understand the psychology of the sacrament of penance with its inseparable confession. It is much more comfortable to build the approach to the sacrament if the students are convinced that it is a benefit to themselves, than if they feel they "must" do it. "Cosmetics" or "Spiritual Cosmetics" never fail to interest girls in the little sacrifices made for the good of the soul, especially during Lent, if they are led to admit the torment they endure while wearing new shoes at a dance or sitting hours in a beauty shop while getting the expensive but indispensable "permanent." Boys are only too eager to admit that it's worth while to give up smoking, candy, overeating, and even "dates" just to get on the team or stay on it. By lifting these real feats to a higher plane, the teacher should have no difficulty in leading adolescents to see the reasons for abstinence, for sacrifices made for a better cause.

Other titles I have used in presenting explanations of doctrines and devotions are: "You Are the Heirs,"² an explanation of the doctrine of indulgences by a comparison of the treasury of the Church with that of a federal bank; the necessity of the good works enjoined for gaining an indulgence is illustrated by the writing of a check before even the heir can draw out money. The opening sentence of this paper, "If you awoke one morning to find yourself heir to a million dollars, would you stop to argue what right your grandfather had to accumulate so much wealth, or to question his reasons for placing restrictions upon your use of it?" does induce even the casual reader to read on until he reaches the final paragraph:

How often you long for wealth, temporal wealth so uncertain and so hazardous; and yet with wealth imperishable and infinite, yours for the taking, you prefer to be a pauper. Too often we all turn our backs on our Father's House, and like the prodigal son, get on the relief roll of unsympathetic men who dole out a pittance for the mouth. . . .³

In the "Preparedness is All"⁴ I used the quotation from *Hamlet*, "The Readiness is All" but changed the word *readiness* to *preparedness* which is much more familiar to the students, in explaining the Sacrament of Extreme Unction, which, it seems to me, gets less emphasis than any other. Incidentally, may I here suggest that the instructor in religion in high school find out what his pupils are reading in literature and correlate the lesson in religion with that. *Hamlet* is splendid. In his enlightening little book, *Catholicity in "Hamlet"* Father Bridges in 22 short chapters has presented the excerpts from the drama and explained the doctrine which they imply. Not the least of these are the Church's attitude toward marriage, the necessity for contrition before sin is forgiven, the duty of children toward their parents, conjugal fidelity, etc.

Literature is an excellent approach to the teaching of religion. Students, and people generally, look askance when one quotes Barbara

²"We Are the Heirs," *The Des Moines Messenger*, Des Moines, Iowa, September 30, 1938.

³*Ibid.*

⁴*Ibid.*, March 18, 1938.

Young's⁵ statement that all great poetry is basically religious, because they themselves have curious ideas of what is meant by *religious* or *religion*, but when they are made to understand that the eternal question, "Whence do I come and whither do I tend?" is fundamental, they can be led to understand that commandments, sacraments, indulgences, devotions—all are means to the one great end, Eternal Salvation.

"It's Great to be a Catholic!" this year's slogan for the Kansas State Sodality Union, is inspiring. Students will attempt to understand and explain *why* it is.

The Spiritually Starved

Perhaps my experience is unusual, but I have seldom found young people who are not interested in religion, and in learning more about it. What they are not interested in is dogmatism (undisguised), antiquated question-and-answer methods, and unfamiliar terminology. They need religion, feel that need, and hunger for it. One student who had even tried Christian Science said, "Sister, what do you do when you are spiritually lazy?" Having observed her for some months, I answered, "Joan, you are not spiritually lazy, you are spiritually starved," and she agreed. She was one person I knew who had read every issue of *Orate Fratres* and who after examining a *Missal* remarked so pathetically, "Those prayers are all so beautiful, why do people hurry through them like they do?"

In addition to the doctrines of the Church, there are the various devotions that can be made so attractive to high-school boys and girls. Take for instance, the devotion to the Holy Guardian Angel. What boy or girl who has not grown up in a Catholic home and school where he daily recited the prayer, "Angel of God, my Guardian dear," is going to be interested in the current illustrations of the beautiful angel bending protectingly over the very small child picking flowers near the edge of a precipice, or crossing a footbridge over a turbulent stream? But which one of them would not be interested in reading the Book of Tobias shorn of the troublesome proper names, but vigorous in its modernity: the redeeming of a promissory note; the selection of a brilliant, glamorous traveling companion, who knew all the highways and byways, and even the medicinal value of the entrails of a fish; the complaint of the mother that her husband would send their only son on so hazardous a journey just to collect money; the indispensable and faithful dog that trots along. High-school boys and girls are interested in Father Husslein's *The Spirit World About Us*. This attractive book has a full-page illustration of the young Tobias and the Angel Raphael. The painting is now in the New York City Museum. A modern presentation of the stories of St. Cecilia, St. Camillus, St. Frances of Rome, and their guardian angels will do much toward interesting youth. "I call him Timothy," one girl confided to her friend; "to make him more personal." She confided in her guardian angel, though her devotion in him was only re-kindled when she was in college. I find that girls like the sentiment in these lines:

Mine the Prince of a heavenly band;
Mine the guide to the Promised Land;

Messenger from my Father's home,
Who goes with me wherever I roam.

In the whirl and rush of modern life,
With sin and worry and battle rife

⁵"The Great Survival," *The Poetry Review*, Vol. 23, p. 343.

He stands unmoved by "the madding throng"
And keeps me from all harm and wrong.

With aim so true and weapons sure
He points the way without allure.

Angel of God, from realms above,
Lead me safe to the God of Love!⁶

Interesting Titles

If we are to win souls for Christ, it must be by leading, persuading, convincing. We "have the goods to deliver" and the students want them. Why let our methods repel?

These are some of the titles I have used to interest readers and pupils in the corresponding doctrines and devotions:

Food!—Its value and necessity—The Holy Eucharist.

Hands Off! (Fingerprints on doors, furniture, etc., compared to the stains of sin on the soul. The necessity for the removal of the stains, and the methods by which it can be done. Quite obviously, *confession*. This paper was begun to emphasize the value of purity and the necessity for everyone to reverence and respect his own body and that of his associates, but it took a different turn and ends up as indicated, a lesson on confession.)

You Are the Heirs!—An explanation of indulgences. Students say it has helped them more than anything they have read.

"Gold or Silver I Have None. . . ."—Good deeds done for love of God. A simple life can be rich in good deeds.

"Stream-lined Praying."

Port of Entry—Suggested by a road sign near two cemeteries. This title introduces a paper explaining that death, physical death, is really the port of entry to life eternal.

The Preparedness is All—The title suggested by Shakespeare's line in *Hamlet*, "The Readiness is All."

How Pope Leo XIII Wrote His Encyclicals—This is interesting as an introduction to the study of the Encyclicals, if the teacher gets that far with his class. Pope Leo did not believe in using a typewriter. He did use "a writing glove."

⁶S. L. G., *Catholic Daily Tribune*, Nov. 7, 1937.

THE PATRON OF SCHOOLS

In August, 1880, Pope Leo XIII issued an Apostolic Brief constituting St. Thomas Aquinas, Patron of Catholic schools, in which he says: "We, for the glory of the Omnipotent God, and the honor of the Angelic Doctor, for the increase of science and the benefit of society, do by Our Supreme Authority constitute St. Thomas, the Angelic Doctor, Patron of the studies of Universities, of Academies, of Lyceums and of Catholic Schools; and it is our wish that he is to be considered as such, invoked as such and honored as such by all."

* * *

"Every student and pupil will find a sympathetic father and guide in St. Thomas Aquinas. Every teacher will find him a help in the not altogether pleasant task of teaching. He was the perfect teacher. Of him it has been said that he knew all things knowable; his intellect was so keen that he is called the Angelic Doctor. What a helper to both teacher and pupil St. Thomas will be, of whom Pope Leo says: 'He was pre-eminent among all writers in the several branches of Sacred science, and is to be regarded by all Catholics as their guide and exemplar.'"—W. R. Lawler, O.P. in the *"Catholic Daily Tribune."*

Teaching Art in the Grade School

Sister M. Ansilion, O.S.F.

THIS article purposes to acquaint the classroom teacher with some of the many fascinating handicrafts developed through the medium of metal. Since art metalcraft may be as intricate or as simple as one likes, it is easily adapted to ordinary classroom use. In the simple forms, the few necessary tools can be procured readily by the students. None of the projects described here requires soldering; only a minimum number need to be riveted.

Five aspects of metalcraft will be considered: metal tooling, metal tapping, metal shaping, metal cutting, and metal folding.

Metal Tooling

Children in grades one to eight inclusive can produce the objects suggested below. Needed equipment includes a scissors, a nut pick, an orange manicure stick or a lollipop stick, a nail, a hammer, a soft working surface of several layers of cloth or paper or felt, and foil.

The foil needed in this work is not the kind in ordinary use such as a wrapper for candy bars. A very light, inexpensive sheet metal, manufactured for the purpose, may be obtained from any craftwork supply dealer. No. 36 gauge is the best for tooling, as it can be formed, modeled, and stretched with ease.

Before beginning work, have the student dull the point of the nut pick, nail, or stick to prevent piercing or scratching the foil. This tool should then be set to general use in making lines.

Procedure for Metal Tooling

A. Transferring a Design to Metal

There are various methods of transferring the design to the foil. Of the two methods given below, perhaps the second is the easier:

1. Use a linoleum block previously cut for block printing as a mold over which to press the sheet metal. An orange stick or lollipop stick is preferable to any other tool as the pressing tool. (See illustration No. 4.)

2. Draw a good space-filling design on thin paper and fasten it with ordinary paper clips to the metal. Lay this on the padding you have provided, and trace over the lines of the design with just enough pressure to make a light impression on the metal. Remove the paper; retrace the metal lines, pressing hard enough to produce as deep an indentation as you wish. (In following curves, it is better to turn the work than to turn the tool.)

B. Making Backgrounds

1. Smooth: When the relief is high enough, turn the foil over, place it on a smooth, hard surface, and with the beveled edge of an orange stick press down the background around the design. Be sure to stroke in one direction only, as careless rubbing of the metal with the tool will scratch the surface.

2. Tapped: Tack the metal to a piece of softwood. File a nail to a sharp point. Hold the nail upright on the surface to be treated and tap it lightly with a block of wood or hammer. According to the effect desired, the nail may pierce the metal or simply dent it. To dent the metal the nail is applied by hand without hammer.

3. Stippled: Place the metal on a padding. Using an eversharp as a tool, press tiny circles over the entire background. These circles may

III. Metal Craft

overlap or only touch. Screwheads, nailheads, and blunt points may also be used as tools to produce various effects.

4. Rubbed: Lay a piece of window screen, coarse sandpaper, or lace paper on a hard surface. Place the designed metal on this and rub over it with a wooden tool. Be sure that the metal is tacked securely to prevent its slipping out of register with the pattern.

5. Painted: Using colored lacquer, enamels, or bronzes, paint the background.

6. Hammered: When the metal has been placed on a hard surface, strike it with the balled end of a hammer until a good effect is obtained.

7. Bold: Place the metal on a soft surface and with the tines of a fork or the notched

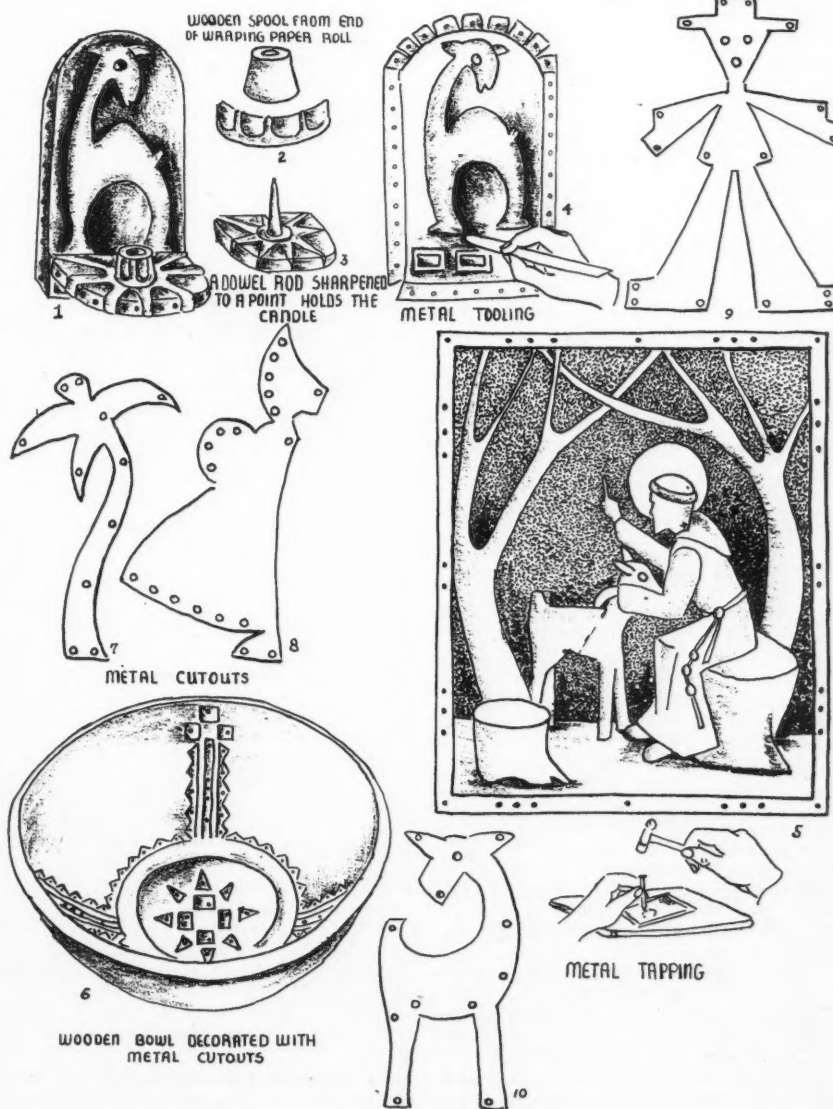
end of a hardwood stick make bold strokes. These strokes may be made either in one direction or in crisscross fashion over the background.

C. Backing Raised Areas

In the case of large raised areas that may become crushed or dented through handling, backing is advised. This may be accomplished by pressing plastic wood, or by pouring melted paraffin or cold liquid solder into the raised parts. (For further information on soldering, refer to metal mounting.)

D. Mounting

1. Metal: If the tooled piece is to serve as a decoration on another piece of metal, the raised areas should first be supported with liquid solder and allowed to harden. Next, a coat of solder (This can be purchased in tubes at any hardware or ten-cent store for a nominal sum. It requires no heating and is applied like glue) is spread on both mounting and



metal, and the two are pressed together firmly. Avoid handling until the solder has set.

2. Wood: When wood is used for the background of the metal design, tiny round- or flat-headed decorative nails should be used as fasteners.

3. Cardboard: (a) Let small tongues of metal protrude all around the design. Turn these tongues over the sides of the cardboard mount and press down in back. Cover the back with construction paper. (b) Around the edge of the cardboard mount, punch holes into which the protruding metal tongues may be inserted. Press down in back. The cardboard serves as a frame. (c) Sew the tooling to the cardboard mount with narrow strips of metal. (d) If the cardboard is not too thick, fasten the design by means of an ordinary stapling machine.

E. Finishes

After the design has been fastened to the desired background, polish the metal with double-o steel wool. By carefully stroking from left to right, a bright surface, scratch free, will be obtained. To preserve this polish, apply a coat of clear lacquer.

Metal Tapping

Brass, aluminum, copper, or tin (30 gauge) may be used in this work. Make a border on a piece of thin paper. In simple design, fill the entire space within this border with a bird, an animal, a flower, or a figure. With thumb tacks securely fasten both paper and metal to a wooden surface. Outline the design and border with the tapping tool and hammer, striking firmly but not hard enough to pierce the metal. The taps should be so close together that the resulting impressions form a continuous line. (See Illustration No. 5.) When the entire design has been transferred, tear the paper off and tap down the background. In doing this, start from the border and tap toward the design which will then be brought out in relief.

Mountings and finishes as discussed under D and E of Metal Tooling may be applied here.

Among the problems for metal tooling and tapping are plaques, book ends, letter holders, wooden waste-paper baskets, trays, fruit and nut bowls, serving trays, doorstops, telephone screens, and corners for desk blotters.

Metal Cutting

Metal cutouts make interesting decorative motifs on wooden boxes, wooden guest-book covers, tea tiles, plaques, book ends, wooden bowls, jewelry boxes, and candleholders.

1. Paint the base article with colored paint, lacquer, or enamel, or, using an ordinary flat brush or a wad of cotton, apply a stain made from linseed oil mixed with colored powdered tempera.

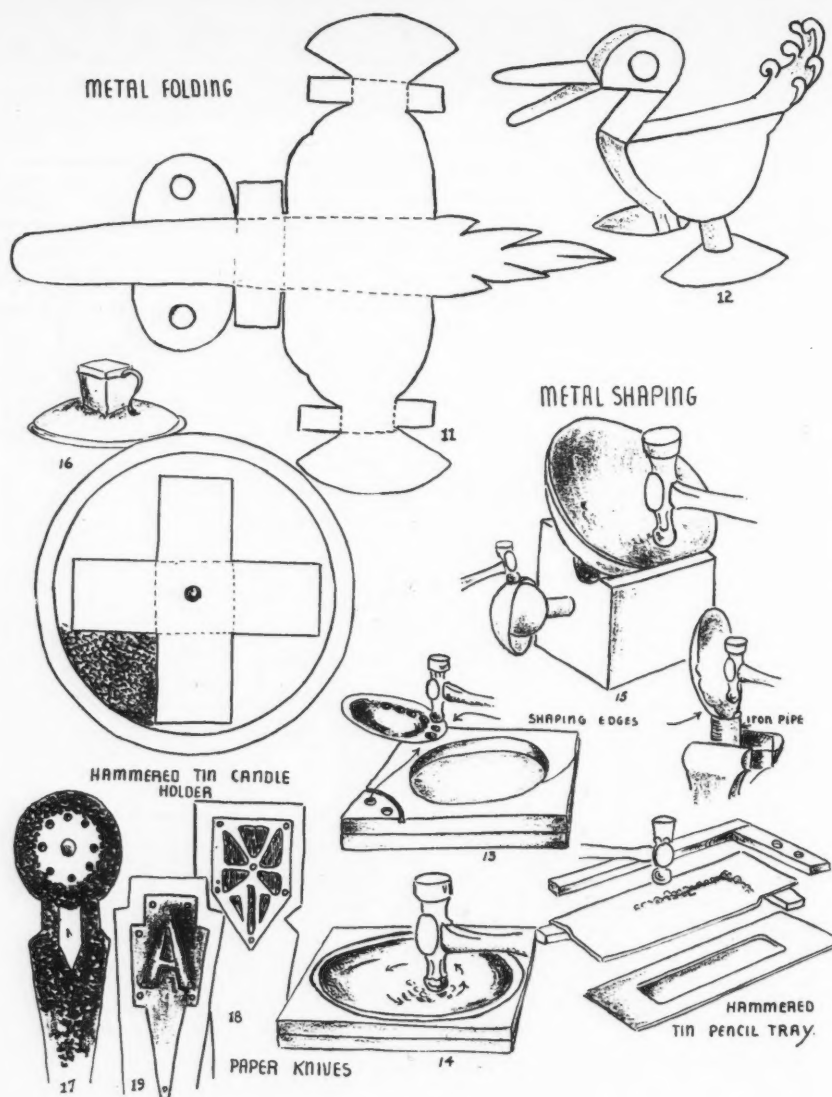
2. Draw and cut from paper some simple designs of birds, flowers, animals, or abstract objects.

3. With a soft pencil, trace these designs on 36-gauge sheet metal or tin cut from a common tin can. Cut out and tack to the desired background. (See illustrations Nos. 6, 7, 8, and 9.)

4. Lacquer the entire article to preserve the polish on the metal.

Metal Folding

The fold-up method may be adapted to the construction of unique animals and birds which can be mounted on wood and put to use as decorations on doorstops, book ends, paper weights, radiator tops, or interesting toys for children.



At the beginning, use toys and pictures as models. As the work progresses, original ideas will present themselves, for this form of art offers many creative possibilities. Draw the preferred animal or bird in simple outline on folded paper and cut out. Open the paper and lay the two separate pieces flat on another piece of paper, with back to back or as close together as the heads will permit. (See illustration No. 11.) Trace around all but the heads. The space left between the lines of the back will form the width of the toy back. Remove the pattern and draw the neck and head in a straight line with the back, as illustrated. Add ears which may be turned up or down as desired. Do whatever the animal type calls for.

Trace this paper pattern on 30-gauge metal, making dotted lines where bending is necessary. (See illustration No. 12.) Tails may be curled, pleated, or bent; eyes may be painted in or drilled out with a common hand drill.

Polish and finish in any of the ways previously mentioned.

Metal Shaping

Tools:

To shape metal successfully you will need a large scissors or tin snips, a ball-peen hammer, and a shaping block. Good ball-peen

hammers may be purchased for one dollar from craft dealers, while inexpensive ones may be obtained from ten-cent stores. A shaping block may be had for a dollar, or can be made in the following manner:

From the center of a board (see illustration No. 13) one half inch thick, saw and lift out a circle of the desired size. With glue, seal the slit made by the entrance of the saw. Nail this shell to another board which serves as a bottom; file or sand down all sharp edges. The mold is now ready for use.

Shaping the Metal

Dishes or Bowls:

Place a piece of metal cut from a tin can, or the cover from a gallon container, over the circle in the shaping block. (See illustration No. 14.) Make sure that the edge of the tin (which will serve as a rim) extends evenly over the edge of the circle, then draw a line around it on the block. This line will be useful as a guide during the molding process. In molding bowls, no rim needed. (See illustration No. 15.)

While holding the metal firmly in place, strike gently with the hammer over the entire piece, moving from center to edge with taps about a half inch apart at first. Increase the

taps each time the surface is gone over. As the tin begins to take shape, the strokes may be harder, though definitely aimed. Be careful lest the metal slip and result in a crooked project. Occasionally turn the object being molded face down over the guide to make sure that the metal is shrinking evenly on all edges. No harm is done if the rim bends or folds. Merely turn it over on the edge of the block and press it out with the flat side of the hammer.

Because tin cracks, it cannot be stretched as deep as other metals, unless molded very slowly.

Candleholder:

The candleholder (see illustration No. 16) is made from a tin disk of four-inch diameter. The holder arms are three fourths of an inch wide and three inches long. After the disk is shaped, it is riveted to the holder and bent up on the dotted lines. The arms are kept in place by the band of wire twisted tightly around the lip and the two ends are extended to form a handle which may be riveted near the bottom of the cup to the disk. The lip of the cup may be turned down over the wire with pliers, or left as it is.

Finishing: Polish with double-o steel wool. With colored lacquer or enamel, design the rim of the article, or simply apply a coat of clear lacquer to the entire surface.

Problems: Ash trays, pen and pencil trays, bowls, book ends, candleholders, paper knives, candy dishes, letter holders, bracelets, pendants.

Correlation Problems

Paper Knives:

A number of materials may be combined effectively on one article. Paper knives made in this manner make pleasing, as well as useful, Christmas gifts.

Materials: Old brass, copper, or zinc plates discarded by printing shops; coping saw; several blades; hand drill; ball-peen hammer; rivets; clamps; file; double-o steel wool.

Procedure: Draw and cut from paper a full-sized paper knife. With a pencil, trace this on the metal. Clamp the metal piece securely to a bench or table and cut out the knife with a coping saw. File down all sharp and rugged edges.

Any of the effects and finishes already discussed in this article may be applied in this problem, or a design may be made by drilling holes and inserting rivets of a contrasting metal. (See illustrations No. 17.) Saw out A by drilling a small hole at one point. Loosen one end of the coping-saw blade and pass it through the hole. Fasten the blade again se-

curely to the handle. Proceed with the sawing. File corners with fingernail file.

Sealing-Wax Design:

(See illustration No. 18.) With a small scissors cut a metal stencil. Rivet it to the handle. Break sealing wax into fine crumbs and place in the cutout parts. Hold over a flame until wax flows evenly into all parts of the design. Do not let the wax boil. The design may be one color or many.

Tooled Monogram Design:

Tool a monogram on copper sheet metal. Rivet it to a zinc paper knife. (See illustration No. 19.)

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Waste-Paper Basket

Sister M. Mamerta, O.S.B.

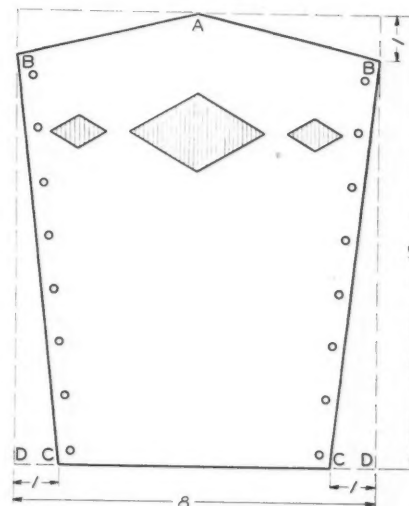
This is an inexpensive, easily made, and very serviceable Christmas gift which any pupil in the intermediate and upper grades will enjoy making. It fits in very nicely with the drawing period.

Material Needed

Four pieces of cardboard (backs of large tablets) and wallpaper or construction paper, preferably wallpaper. Pupils may choose their own colors. Nevertheless the colors should run in a color scheme—analogue, complementary, etc.

Directions for Construction

1. Cut four pieces of cardboard 8 by 10 in.
2. Mark top center A.
3. From top down on side edges measure one inch and mark B. Draw lines from A to B's on both sides.
4. On bottom edge from sides toward center measure one inch and mark C. Draw line from B to C on both side edges.
5. Cut each piece of cardboard with the selected wallpaper or construction paper, leaving enough extended for turning over, and then cover the entire side with paste and paste cardboard onto the wallpaper.
6. Cut four pieces the exact size of the cardboard from the same wallpaper (or if desired a different color may be used, always bearing in mind to remain within the color scheme) and paste this on the opposite side of cardboard for the inner side of the waste-basket.
7. After all the pasting is finished, place each part under a heavy weight, to keep from turning up while drying. When perfectly dry,

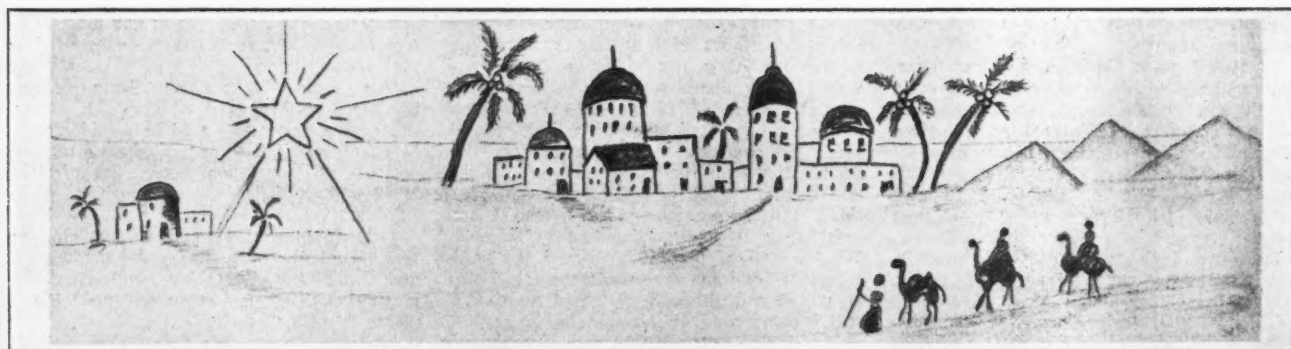


punch holes where indicated.

8. Shellac both sides of each part. Twist a cord of any color harmonizing with colors used for covering the basket, and lace the sides together.

9. Cut a piece of cardboard $6\frac{1}{8}$ in. square (bottom of basket). Cover with the same paper used for the inside of the basket. When it is dry, shellac both sides. Push it down until it rests just above the last holes punched at the bottom.

10. Any design may be used as a decoration. Be sure to put on design before shellacing.



Bethlehem Blackboard Border

Sisters M. Rita and M. Imelda, O.S.B.

Color sky blue with red-yellow tint; star gold; buildings tan with red windows; trees brown with green foliage; hills violet; foreground brown; magi and camels black.

Help for the Primary Teacher

A Mother Goose Christmas Party

Sister Maria, O.S.F.

(For primary children and one girl about fourteen years of age.)

| | |
|---------------------|------------------------|
| Mother Goose and | Little Bo Peep |
| Her Maid | Little Jack Horner |
| Jack and Jill | Little Miss Muffet and |
| Old Woman Who | Spider |
| Lived in a Shoe | Old King Cole and |
| Little Boy Blue | a Fiddler |
| Ten O'Clock Scholar | Mary, Mary Quite |
| Simple Simon | Contrary |
| Jack Sprat and His | Jack be Nimble |
| Wife | Wee Willie Winkie |
| Jumping Joan | Polly Flinders |
| Humpty Dumpty | |

All children can be dressed to represent the characters in the play. At the opening of the curtain Mother Goose is busy arranging her living room in preparation for the party. After the Mother Goose Land Kiddies have appeared on the scene, and have greeted the hostess, they can arrange themselves in picturesque groups on the stage.

MOTHER GOOSE: Dearie me, here 'tis almost time for the Mother Goose Land kiddies to arrive for the big Christmas dinner. Well, everything is just about ready. I'll just tidy up a bit and put on a spick-and-span clean apron, and such like. Wonder who'll be the first one. How they'll love the Christmas tree and presents. I can hardly wait. [*Hums a little tune.*] Oh, there's the doorbell now. Run and open the door, Elizabeth, please.

ELIZABETH: Oh, yes, Mother Goose, I will.

TEN O'CLOCK SCHOLAR: Good evening, Mother Goose. Although I don't get to school until noon, I'll be on time for the party you're having this Christmas time. Bet I'm the first one here! Sure enough. Goody! My, it smells good already.

MOTHER GOOSE: Welcome, little Ten O'Clock Scholar. I'm glad you're on time. I fear you wouldn't have gotten any dinner if you had come late. Well, well! Look who's here now. If it isn't Little Bo Peep and Jack be Nimble. Come in, Dearies.

LITTLE BO PEEP: Oh, Mother Goose, I can't find my little lamb. I've looked and looked. Do you suppose Santa will bring me another?

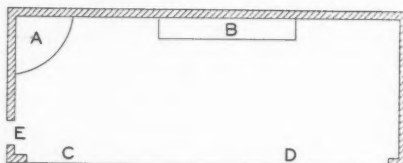
JACK BE NIMBLE: And, Mother Goose, my candlestick won't stand up any more. I really must have another.

MOTHER GOOSE: Come in, Children, dear; Perhaps Santa will have just what you want. Oh, Elizabeth dear. There's a whole flock of kiddies coming up the front walk. Let them in quickly, will you, Dear? They must be cold. Let me see now; who are they all? Oh, yes, There's Little Boy Blue and Jumping Joan, Little Jack Horner, and, Oh! a great many others.

THE TEN O'CLOCK SCHOLAR, LITTLE BO PEEP, and JACK BE NIMBLE: Oh, goody, goody! I hope they all come!

[*Enter Little Jack Horner, Little Miss Muffet and Spider, Little Boy Blue, Old King Cole, Simple Simon, Jumping Joan, and Humpty Dumpty.*]

MOTHER GOOSE: Come in, Children dear; come in and shake off your clothes. Never



A. Christmas tree and presents. B. Fire place. C. High stool for Simple Simon. D. Little bench for Wee Willie Winkie. E. Entrance to Stage.

mind about your boots. We don't care about a little snow and ice. Come in and find a place. And now you'll all have to tell us who you are. We haven't seen you for such a long time we've almost forgotten.

JACK HORNER: I'm little Jack Horner. I ate up all my Christmas pie and I'll thank you for another one twice as big with twice as many plums, for I've an awful big empty place down here that needs filling up soon.

JUMPING JOAN: I'm little Jumping Joan. I'm always alone. I know a song about Jack Horner. I'll sing it for you. [*Sing "Little Jack Horner."*]

MOTHER GOOSE: That was a lovely song; wasn't it, Children?

LITTLE MISS MUFFET:

I'm little Miss Muffet
I sat on a tuffet
Eating my curds and whey

SPIDER:

I'm the big spider
I sat down beside her
And frightened Miss Muffet away.

MOTHER GOOSE: Poor little Miss Muffet, you sit here next to me and we'll make the spider sit next to the boys. They won't mind.

LITTLE BOY BLUE: I'm little Boy Blue. I blow my horn when the sheep are in the meadow and the cows are in the corn. But most of the time I'm under the haystack fast asleep. Right now I'm awfully tired. I'd thank you, Mother Goose, for a nice soft pillow and a little corner so I could sleep until it's time for dinner.

MOTHER GOOSE: Of course, little fellow, here's just the place for you.

OLD KING COLE: I'm old King Cole and this is one of my fiddlers. The other two are sick in bed. All of our fiddles are broken and we're hoping Santa will give us some new ones this year.

SIMPLE SIMON: A new fish pole is what I need. No wonder I haven't any luck. I've been sitting here for years right next to my mother's new pail and I haven't caught a thing. I'm Simple Simon, that's who I am.

HUMPTY DUMPTY: I'm Humpty Dumpty. What I need most of all is a brand new head. I broke mine some time ago when I had that great fall and although it's glued together it still isn't as good as it might be.

MOTHER GOOSE: Oh, I'm sure if you've all been good little kiddies, old Santa will fix you up fine. My goodness, who are tumbling in here? Of course, it would be Jack and Jill.

JACK: Oh, are we on time, Mother Goose?

We hurried so to get to your Christmas dinner that we tumbled all the way here.

JILL: Please, Mother Goose, make Jack be good. He falls down all the time and I have to tumble after him because the Mother Goose rhyme tells me to and now my new dress is all dirty.

MOTHER GOOSE: Now, Children, don't quarrel on Christmas Eve. Sit right here. Perhaps Santa will bring you a new pail. Yours is all banged up from so much tumbling about. Pick up your feet when you walk and you won't fall so often, Jack. Here come some more little people. How do you do, Mary Quite Contrary. How does your garden grow?

MARY QUITE CONTRARY: Just fine, thank you, Mother Goose. Here are some flowers for your table. You see my garden is quite contrary. It has beautiful flowers growing through the snow.

MOTHER GOOSE: Thank you, Mary. Why, whatever did you do with all of your children, Old Woman Who Lived in a Shoe?

OLD WOMAN WHO LIVED IN A SHOE:

Oh, dear, Oh, dear! I don't know what to do!

I left so many children back home in the shoe;

I really could not bring them here Although they begged me to.

So I gave them some broth without any bread,

Whipped them all soundly and put them to bed.

MOTHER GOOSE: Poor little dears, I'm sorry they couldn't come along. Welcome, Jack Sprat and Mrs. Sprat. You haven't gotten any fatter since last year, Jack.

JACK SPRAT: No, Mother Goose. You see, my wife eats all the fat and I eat all the lean, but between the two of us the platter is licked clean.

POLLY FLINDERS: Good evening, Mother Goose. Am I late? I had to change all my clothes because I sat among the cinders and got them all dirty.

MOTHER GOOSE: No, Dearie. You're not late. I hope Mother didn't whip you for spoiling your nice new clothes. Well, Wee Willie Winkie, here you are, and all ready to be popped into bed, too. Shall we put you to bed right away?

WEE WILLIE WINKIE: Oh, please, don't, Mother Goose. I'd like to stay up for the party.

MOTHER GOOSE: Of course you may, Dear. Now we're almost all here except—let's see —

OLD KING COLE: Isn't Santa coming, Mother Goose?

MOTHER GOOSE: He said he would come if he could, but in case he can't he'd send your presents to your own houses by airplane. We'll wait a little longer, though, to make sure.

JACK HORNER: Let's sing a song while we wait. We know a good one about Christmas and Santa and everything. And after that maybe you'd tell us a story, will you? Please, please, Mother Goose.

MOTHER GOOSE: We'll see. You sing the song first and if it's a real good one, perhaps I shall.

[*They sing "Christmas Bells" to the tune of "Jingle Bells."*]

Christmas Bells

Christmas Bells, Christmas Bells,
Ringing everywhere.
Making little children happy
With their jolly air.

Santa Claus, Santa Claus,
He is coming soon;
That is why we're all so good,
Morning, night, and noon.

Secrets big, secrets small
Secrets all around.
Happy hearts and merry eyes
On each child are found.
Santa Claus, Santa Claus,
Three Big cheers for you!
Surely, if you cannot come,
It would never do!

MOTHER GOOSE: That was fine. Now what story would you like?

TEN O'CLOCK SCHOLAR: Oh, about the Baby Jesus and the first Christmas. We all like that story, don't we?

ALL: Oh, yes, Mother Goose.

MOTHER GOOSE: Once—a long time ago a very beautiful Lady, called Mary, and her good spouse Joseph went to Bethlehem. They were very tired when they got there and wanted a place to spend the night. But they were very poor and no one would give them room. Just think no one would let Mary, the Mother of Jesus, and St. Joseph, come in!

FIDDLER: They must have been awfully mean people not to have let them in. I'm sure I would have if I had lived there.

MOTHER GOOSE [*Nods smilingly*]: So Joseph took Mary to a stable by a hillside. That night while Mother Mary was praying, her little Baby Jesus was born. She wrapped Him up in swaddling clothes and laid Him in a manger. Angels came and sang a lullaby to the Infant God, and Mary and Joseph knelt close by and adored Him.

JACK: Oh, Mother Goose, that was just the loveliest story I ever heard.

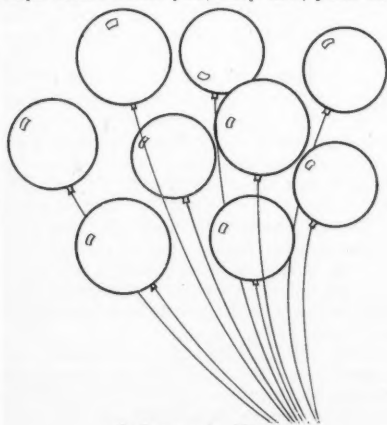
MOTHER GOOSE: I'm glad you liked it, Dearie.

JACK HORNER: We know a song to the Baby Jesus. May we sing it, Mother Goose?

[*All sing "Infant Jesus Lullaby" to the tune of "My Doll's Lullaby" by Mary Root Kern. This song is given on page 9 in the "Songs of Childhood—Music Education Series."*]

Infant Jesus Lullaby

Go to sleep, dear Jesus, on your bed of hay.
We will come to see you, on this Christmas day.
Angels watching o'er you, Mary kneeling near;
Joseph stands before you; sleep now, Jesus dear.

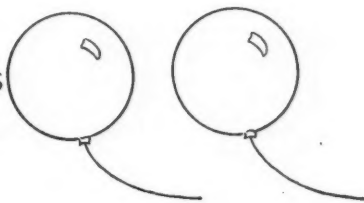


A Lesson in Nines.

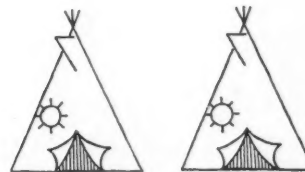
Primary Number Work

Sisters M. Rita and M. Imelda, O.S.B.

TWO BALLOONS

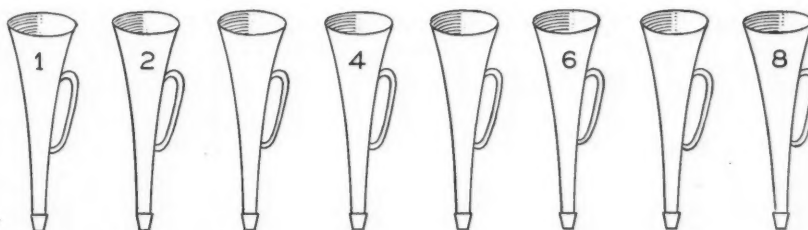


TWO SQUIRRELS



TWO TENTS

Color two squirrels brown. Color two balloons red. Color two tents orange.
Color two acorns brown with green tops.



There are eight horns. Fill in the missing numbers. Color horns 1 and 8 red. Color horns 3 and 6 orange. Color horns 4 and 7 green. Color horns 2 and 5 blue.

Here is a Christmas tree with some toys.

Number the drums 1, 3, 5.

Number the balls 2, 4, 7.

The top is number 6.

Color the drums red.

Color the balls green.

Color the top yellow.



Count these balloons. Number them.

Color 1 and 9 green.

Color 2 and 8 red.

Color 3 and 7 yellow.

Color 4 brown.

Color 6 black.

Color 5 blue.

A Lesson in Sevens.



A Christmas Crib

Sister M. Prudentiana, O.S.F.

To the left and right are a picture and plans of an attractive Christmas Crib made by a fifth- and sixth-grade class.

Dimensions marked on the plans show exactly how to measure and cut your paper. The picture of the finished crib shows that the back wall is bent around and attached to the semi-circular floor.

The patterns for the figures (right) are shown full size.

Numbers enclosed in a circle are keys for coloring. Color No. 1 purple; 2 green; 3 blue; 4 orange-red; 5 orange; 6 yellow; 7 brown.

Education Discussed at Rural Life Conference

Frank Bruce

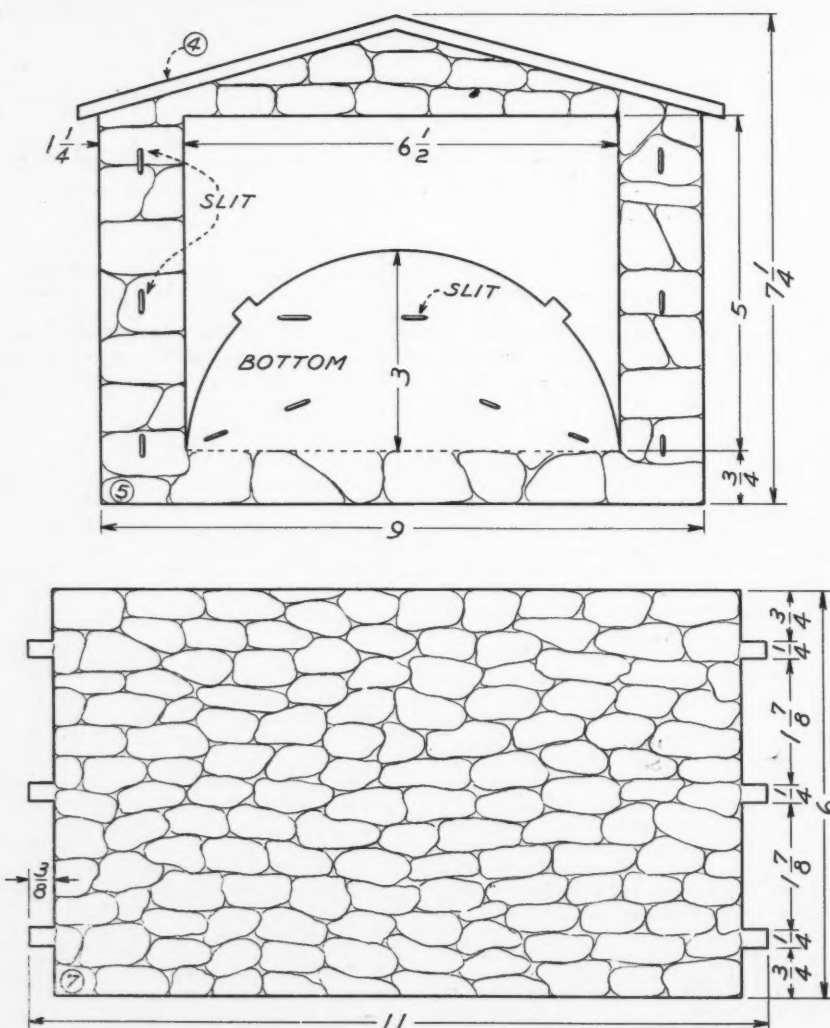
The development of a social educational program for rural youth, the establishment of consolidated Catholic rural high schools, and aggressive teaching of religion to children and adults in the country were three outstanding problems discussed at the Spokane meeting of the National Rural Life Conference which met October 8-12. Let it be said that, next to the National Conference of Catholic Charities and the Confraternity of Christian Doctrine, the little Rural Life group is making the most important contribution to pushing back the frontier of ignorance and lack of understanding of the Church in America.

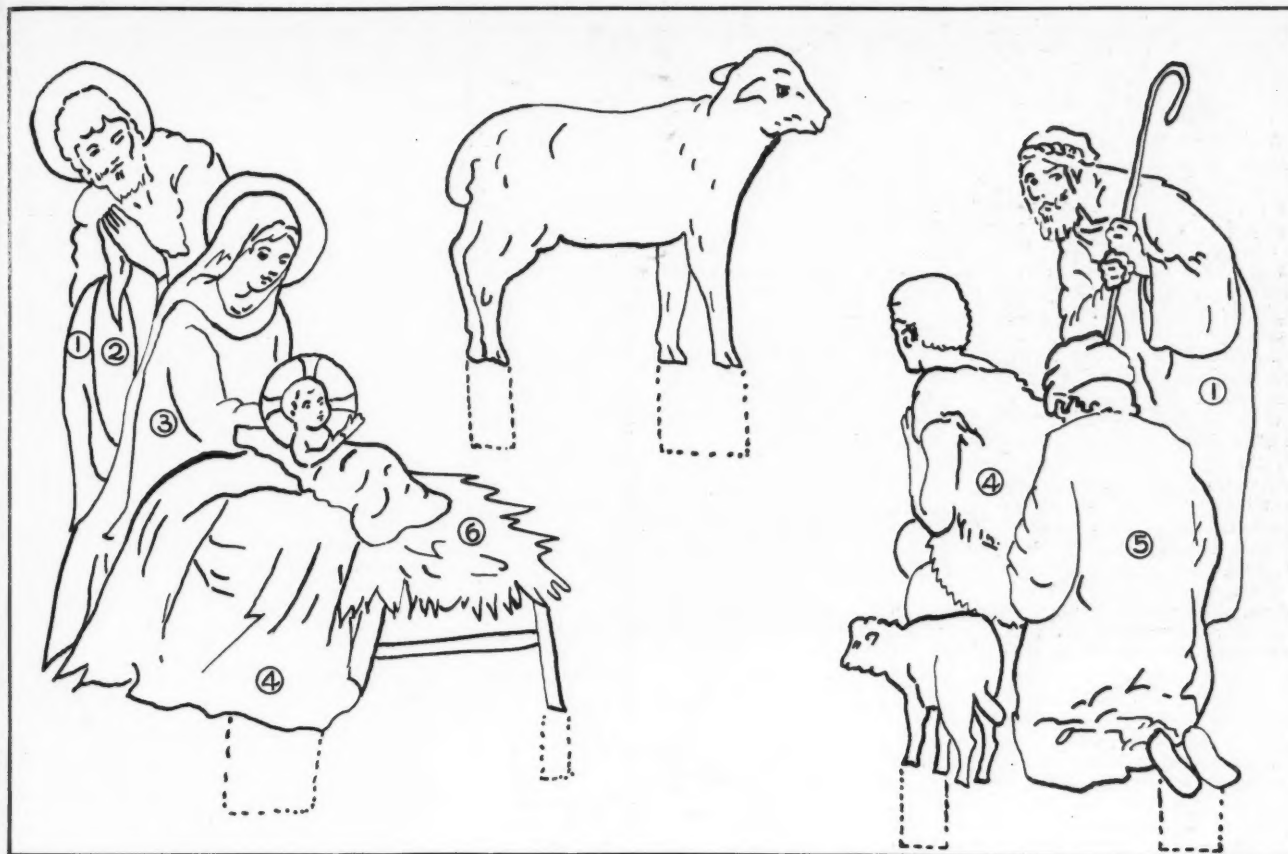
Father Daniel Lord, S.J., rather "stole the show" in the interest which his Youth Meeting aroused. He came to Spokane with an efficient staff, including Father G. A. McDonald, S.J., and Miss Dorothy Willmann. How well these people understand boys and girls was attested in the enthusiasm and vivacity with which the local young people carried through the long, but never tedious, meetings.

The Reverend James A. Byrnes, Executive Secretary of the Conference, who planned the Spokane program, arranged that the Rural Youth Section hold not only morning and afternoon meetings on Monday, but also a special Youth Luncheon and an evening Youth Rally. The program of rural development for youth was thus brought to the attention of the entire convention. Addresses like those of Father Lord and of Miss Pauline M. Reynolds, Extension Agent for Rural Young People, North Dakota State College, made clear that the problems of rural youth deserve quite as much scientific study as do those of urban youth. The entire evening program demonstrated specifically how much self-activity means to boys and girls in the country. As Father Lord and Miss Willmann emphasized, the essential principle must be, "Always a good time, always back home between 9 and 12, and always sanctifying grace."

The secular education program brought into the conference the Diocesan Superintendents of Schools from Seattle, Wash.; Portland, Oreg.; Omaha, Nebr.; Walkerville, Mont.; and several special representatives of Teaching Orders who are making a fine contribution to the advance of the parochial schools in the great Northwest.

Father E. J. McFadden of Seattle and Father J. H. Ostdiek of Omaha were in entire agreement on the general content of the curriculum for the rural school. While im-





Figures for the Christmas Crib. Make your figures the same size as these.

provements were urged for nature study, vocational agriculture, industrial and fine arts with a rural application, the discussion laid emphasis on the need of consolidated Catholic rural high schools, and this need was stated emphatically in the final convention resolutions.

Transportation for Catholic school children is making progress in a number of states, and this fact was urged as a means of developing central Catholic rural high schools. These should offer cultural and vocational courses, emphatically agricultural in character. Whether the high schools are diocesan or parochial, the need of centralized units serving a wide region or group of parishes was urged. The suggestion was made that Religious Communities, founded for the care of poor boys and girls, might once again re-evaluate their contribution to education and consider the Catholic rural high school a possible branch of their work.

At the luncheon meeting on Tuesday, Bishop J. Gilmore, of Helena, stressed the obligation of the pastor, under Canon Law, to develop the Fraternity of Christian Doctrine in every parish. Throughout the Spokane meeting, the Rural Life Conference emphasized the necessity of supporting the Fraternity as the essential means of teaching Religion. Various speakers touched upon the necessity of extended study of the methods of teaching Religion and of a broader program for religious instruction in rural districts. The two million Catholic children in the United States who are not enrolled in parochial schools will have increasing better opportunities for reli-

gious instruction, as was emphasized by the Reverend J. A. Rooney, Diocesan Superintendent of Schools, Walkerville, Mont. A great part of the problem will be solved if the Church authorities cooperate with the local school board and adjust the time schedule for religious instructions in such a way that the problem of the use of school buses can be worked out without friction.

The special training of the clergy for the rural apostolate was most ably discussed by the Reverend Thomas C. Mulligan, president of St. Edward's Seminary, Seattle. Father Mulligan in sounding the keynote of the interior life of the priest delivered the most widely quoted address of the meeting.

Of course, the Conference continued its intensive study of rural economic, social, health, and legislative problems. Mr. J. L. O'Sullivan, dean of the School of Journalism of Marquette University, Milwaukee, Wis., at the Tuesday dinner meeting emphasized the need of an intelligent approach to the problem of propaganda in rural life. The address was interestingly supported by Sister Bernice of Marycliff High School, Spokane, Wash., in a paper entitled "The Rural Parish School and the Press." This paper will appear in an early issue of the CATHOLIC SCHOOL JOURNAL.

Previous to the meeting of the Rural Life Conference, on Saturday morning, Dean O'Sullivan and Sister Bernice held a conference of the Northwest Catholic Scholastic Journalism group.

Possibly the convention feature of most value was Bishop O'Hara's interpretation to the group of the "Manifesto on Rural Life."

A most competent committee under the able leadership of Most Rev. A. J. Muench, Bishop of Fargo, outlined the "Manifesto," which is an inclusive statement of the Catholic philosophy of rural life and its numerous social, economic, religious, and educational problems. The Right Rev. Msgr. Vincent J. Ryan, of Fargo, assisted by the Very Rev. Wm. T. Mulloy, edited the work. The chapters on education, religious instruction, and youth deserve to be used as permanent references wherever the problems of rural sociology, religion, and education are studied.

Monsignor Ryan was elected president of the Conference for 1940 in recognition of his services in completing the "Manifesto."

A GOOD SCHOOL JANITOR

W. H. Lyon, Cimarron, Kansas

The following is a list of some of the qualifications of a good janitor:

A good janitor is one who:

1. Keeps his head cool, his feet warm, his mouth shut.
2. He is punctual and businesslike at all times.
3. Gives information or assistance cheerfully.
4. Has a pleasant smile.
5. Speaks good English.
6. Make use of the words "thank you."
7. Is loyal to his school by showing respect to others in both trifles and important matters. He in turn invites respect.
8. Is a friend to all.

New Catechism Ready—Soon

Fifth National Catechetical Congress

With the closing of the Fifth National Catechetical Conference of the Confraternity of Christian Doctrine at Cincinnati on November 7, 1939, came the announcement by Archbishop McNicholas that the new Catechism so much discussed and so long awaited is now ready. The Biblical Association definitely announced the final draft of the new Bible as ready for publication in September, 1940. The Conference in attendance, in inspiration, in refinement of program, in advance and extension of the Confraternity idea was an outstanding success.

With the closing of the parochial schools of Cincinnati for the Monday and Tuesday of the Conference, and with the emphasis on the part which the teaching Sister must play in the advance of the Confraternity idea, a new milestone in the work of the Confraternity was reached. Contrary to all previous conceptions of the situation, the point was emphasized that some of the Religious Communities of women are now having more vocations than calls for Sisters and that in re-evaluating the work of the Religious Community emphasis on the Saturday and Sunday catechism classes and the expansion of a definite daily program of instruction for city children attending the public schools might now be attempted.

Because of the wide field of work to be done and the need for experienced teachers now ready to do the job, the Reverend Wm. A. Scullen of Cleveland said, "We need public-school teachers as volunteer teachers to teach these children." Emphasis on the work of the Confraternity both in the city and country school program was stressed.

Mother Bolton emphasized the more scientific school approach to the problem of the teaching of religion when she said in one of the sectional meetings, "We think pedagogical structures are important in teaching religion. We need a well-developed plan for laying a solid foundation of doctrinal truth." Unfortunately the Seminary Conference was limited to a student conference rather than a discussion for the teachers of religion within seminaries. The Departments of Education in our Catholic universities and colleges were utilized to a much larger extent this year in a number of scheduled papers by outstanding heads of Departments of Education.

The Saturday teachers institute at Purcell High School again opened the annual conference session with a tremendous crowd and splendid expressions of interest. A great variety of demonstrations by teachers was presented on the senior, junior, and elementary level both for the city and rural schools. This teachers institute has become a great feature of the convention and attracts wide interest both on methods of teaching and the skill of the teacher in fixing religious truths.

The institute was followed on Sunday, Monday, and Tuesday by special sessions for the teaching Sisters, allowing a new evaluation of the Confraternity of Christian Doctrine problem as applied to the parish unit and now expanding it into a ten-point parish challenge. As Father Scullen said on Tuesday, "One hour of religious teaching after school when our teachers are all tired out has proved a most refreshing experience for the Sisters of our school who welcome the teaching of public-school pupils." Father Scullen continued, "We

priests are not able to teach little children. We can teach theology, but Sisters know how to teach children."

In discussing the new catechism, Archbishop McNicholas of Cincinnati, chairman of the commission appointed five years ago to revise the Baltimore Catechism, and who, with Archbishop Murray of St. Paul and Bishop O'Hara of Kansas City, has worked untiringly for the achievement of the result, said the following:

"In teaching religion it is important to distinguish between a text that the bishop of each diocese authorizes, and a course of religion.

"The latter, naturally, will include graphs, illustrations, helps to teachers and pupils, commentaries by capable and learned theologians and teachers of religion.

"The bishops of the United States in revision of the Baltimore Catechism have been concerned only with the text which would be an accurate summary of Christian doctrine.

"The revised text, as submitted to the Holy See, is intended for pupils about 12 years of age. Selected questions will be drawn from this text for smaller catechisms.

"The 501 questions now contained in the revised Baltimore catechism will be developed for high school and college pupils."

Great credit is due Bishop O'Hara for his genius of organization and for the refinements which have now been developed through the Reverend John E. Kuhn, director of the National Center of the Confraternity of Christian Doctrine, and Miss Miriam Marks, the very able secretary.

Features of the convention were, of course, work done by the Newman Clubs in the universities and colleges, by the Parish Study Clubs, the Religious Vacation Schools, the Mission Crusade, etc. Most effective group conferences were conducted by a variety of group leaders on the liturgy and the preparation of lay catechists, rural catechetical problems. Definite progress is reported by the Conference on the preparation of the manuals on the teaching of religion on the various grade levels.

Archbishop Spellman of New York preached the sermon at the Pontifical High Mass Sunday morning. Archbishop Murray addressed the Conference on Sunday afternoon, and the Reverend S. A. Leven of Tonkawa, Oklahoma, was elected the new Director of the National Center of the Confraternity of Christian Doctrine at Washington.

Los Angeles was selected as the next meeting place for the Sixth Annual Catechetical Congress.

GOOD TEACHERS' MEETING

Rev. Hubert M. Newell, diocesan superintendent of schools, Denver, Colo., conducted annual teachers' conferences at Pueblo (Oct. 24-25, 1939) and at Denver (Oct. 26-27, 1939).

The theme of the grade-school conferences was "Vitalizing Our Reading Program." These conferences, directed by Miss Wanda S. Baron, discussed: Reading Readiness, Content, Intermediate-Grade Literature, Teaching Poetry.

The theme of the high-school conferences was "Rethinking the Purposes of the Catholic High School." Subjects discussed were: What the College Expects of the High School, What Business Expects, What the Home Expects, What the Nation Expects, and What the Church Expects.

CATHOLIC EDUCATION IN COLORADO

The Catholic schools of the Diocese of Denver have an enrollment of about 14,000 pupils, an increase of more than 10 per cent since 1928. This good news is from the recent report of Rev. Hubert M. Newell, diocesan superintendent. Father Newell says that in general the principal problem of the 61 elementary schools and 32 high schools is to find accommodations for the pupils who seek admission.

The report shows a most remarkable growth in Catholic high-school attendance, a gain of 50 per cent in 10 years. The figure is now 3,091.

The schools of the diocese have a teaching staff of 570—412 Sisters, 84 priests, 61 Brothers, and 68 lay teachers.

A practical supplement to the diocesan school organization is the vacation-school movement under the leadership of Rev. F. Gregory Smith. More than 8,100 children were enrolled in the vacation schools during the summer of 1939.

A significant tribute to the Catholic schools of the Diocese of Denver is the fact that they include 603 non-Catholic children in their enrollment.

CATHOLIC EDUCATION IN CHICAGO

The elementary schools of the Archdiocese of Chicago have a total enrollment of 158,565 according to the report of the archdiocesan superintendent, Very Rev. Msgr. D. F. Cunningham, for the school year ending June, 1938. The sixth grade showed a loss of 884 pupils, the first grade a loss of 703, the fourth grade a loss of 605, the seventh grade a loss of 503, and the fifth grade a loss of 295. The second and third grades remained practically the same as the previous year. The kindergarten showed an increase of 225 and the eighth grade an increase of 126 pupils. In the high schools there were 22,361 pupils, an increase of 1,881.

During the year, six parishes opened junior high schools. The Augustinian Fathers began construction of a new technical school building in connection with St. Rita's High School, and the Servite Fathers built an addition to St. Philip's High School. Two new grade schools were opened. The report shows that 7,174 boys graduated from the eighth grade of the Catholic schools within the city, 2,820 of whom entered Catholic high schools; 7,641 girls graduated, of whom 3,621 entered Catholic high schools.

Five grade schools in the city and suburbs have introduced, experimentally, the general teaching methods of the new progressive curriculum. The teachers were trained for this work by a special course at the summer session of De Paul University. This course was conducted by Rev. Stanley C. Stoga, assistant archdiocesan superintendent.

The teaching orders within the archdiocese maintain a corps of diocesan supervisors many of whom made a comprehensive survey of the schools under their charge.

PUBLIC SCHOOL RELATIONS

¶ At Vincennes, Indiana, the school board made the Catholic schools part of the public-school system, since it was unable to provide schools for all the children of the city. The court then enjoined the board from giving financial aid to the four Catholic schools of the city on the grounds that such aid was against the state constitution. The case will be appealed.

¶ The school board at Pittsburgh, Pa., has refused to grant the request of the Communist Party to hold meetings in the public school buildings.

¶ In New Orleans, private homes in the vicinity of public schools are being used for religious instruction of Catholic pupils of the parish of St. Mary of the Angels. This plan has been in use for some time in the Sacred Heart Parish in Pittsburgh, Pa.

¶ In Oklahoma, district-court judges have ruled unconstitutional a recent law permitting transportation of parochial-school children in public-school buses. The case will be appealed to the state supreme court.

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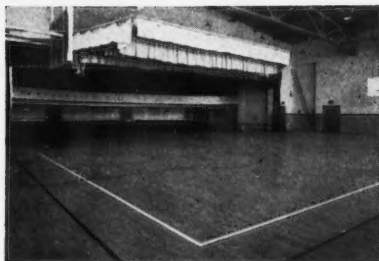


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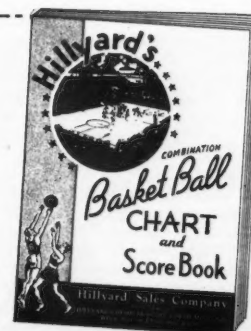
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Catholic Education News

Significant Bits of News

¶ The Midwest Unit of the Catholic Library Association met at Marymount College, Salina, Kansas, Saturday, October 14. Nearly 200 delegates from five states attended. Papers were given by outstanding Catholic librarians from schools, colleges, hospitals and public libraries throughout the middle west. The technical side of library work was discussed as well as subjects co-ordinating the library and the classroom to the greater advantage of both. A number of talks were given on Catholic literature, new Catholic books, clean reading crusade, and particular talks were given for hospital work and for elementary work. Sister M. Laurentia, C.S.J., of Marymount College, is the new chairman.

¶ The first annual meeting of teachers of the Diocese of Mobile was held at Bishop Toolen High School, Mobile, Oct. 22-23.

¶ The annual meeting of the Sisters of Loretto

to be held at Webster College, Webster Groves, Mo., will be addressed by Very Rev. Martin J. O'Malley, C.M., president of Kenrick Seminary and Rev. Gerald Ellard, S.J., noted authority on liturgy.

¶ The first National Conference of Catholic Youth Organizations, held at Cincinnati, Ohio the week of October 2, was attended by about 1,500.

¶ Sight-Saving Classes for Catholic children of St. Louis, Mo., are financed by the local circle of the Federation of Catholic Alumnae.

¶ Modern books for boys and girls of high-school age or older is the object of a campaign inaugurated by Miss Alice Le Fevre, professor of library science at the teachers' college of St. John's University, Brooklyn, N. Y. Good contemporary literature, she says, is as important to boys and girls as athletic equipment.

¶ Catholics in the Diocese of Mobile must send their children to Catholic schools or be denied the

sacraments. This is the substance of a recent warning of Most Rev. Bishop Thomas J. Toolen, who attributes the present world-wide distress to a neglect of spiritual education.

¶ The work of the Brothers of the Christian Schools in all parts of the world is represented in a novel exhibit prepared by Brother Arator, of Sacred Heart College, San Francisco. Maps, pictures, statistics, etc., comprise the exhibit of the work of 20,000 Brothers in regions using 34 languages.

¶ A free school for workers has been opened by Rev. Paul E. Campbell at Central Catholic High School, Pittsburgh, Pa.

¶ Hundreds of Chinese children took part in their special procession and service for Rosary Sunday under the direction of Rev. George W. Johnson, C.S.P., head of the Paulist Chinese Mission. Father Johnson preached to the children and their parents in the Chinese language.

¶ The Defenders of the Faith has moved headquarters to Conception, Missouri. Rev. Richard Felix, O.S.B., founder and director of the organization, who is a priest of the Benedictine Abbey at Conception, has given up his parish work at Pilot Grove, Mo., to devote all his time to the lecture, literary, and radio work of the organization. The Defenders "Highway to Heaven" radio programs on the Apostles Creed are now being broadcast by electrical transcription on 34 radio stations.

¶ In preparation for the *Feast of the Immaculate Conception*, the millions of sodalists in the U. S. and Canada have been invited to make a triduum of Masses and Holy Communions for the intention of Pope Pius XII. Reports will be made to the Sodality Headquarters, 3742 W. Pine Blvd., St. Louis, Mo., before Dec. 15. A grand total will then be cabled to Rome.

¶ The Diocese of Providence held a well-planned Teacher Institute, October 26-27. Rev. Thomas V. Cassidy, diocesan superintendent of schools, and Rev. John J. Kenny, supervisor of Catholic high schools, headed the regularly organized committee in charge. Christian citizenship, speech defects, choral speaking, teaching religion, visual education, music, geography, and literature were among the subjects discussed.

¶ The Golden Jubilee year of the Catholic University of America will be brought to a close at a formal convocation, November 13. A three-day final celebration will be opened on November 11 with a reception to delegates from colleges, universities, and learned societies. The Massing of the Colors, an outstanding patriotic-religious celebration, which is intended to be an annual affair, will be inaugurated on November 12, with an expected audience of 10,000.

What the Colleges Are Doing

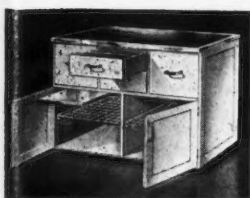
¶ The Catholic University of America, Washington, D. C., has become the first Catholic school in the U. S. to be equipped fully for *psychiatric work*. A gift of \$85,000 from the Rockefeller Foundation has expanded the department of psychology to the department of psychology and psychiatry. Dr. Thomas Verner Moore, O.S.B., who is a doctor of medicine as well as a doctor of philosophy, established a Child Center at Providence Hospital in 1916. Two years ago the Center was transferred to the university campus. The center is not only a clinic for problem children but also a school for training teachers in remedial work. Special emphasis is placed upon diagnosing the educational difficulties of children. Special classes in remedial reading and in remedial arithmetic are examples of the activities of the clinic.

¶ Headquarters of *Pax Romana*, international organization of Catholic students, now located at the Catholic University of America, in collaboration with the newly established Catholic Bureau of Inter-American Collaboration is now making a survey of national Catholic student groups in South America. These two organizations plan to use every medium of education available to promote the cause of the Faith in the American Republics. Rev. William Ferree, S.M., is in charge of the new Bureau; Mr. Edward J. Kirchner, vice-president of Pax Romana, will direct the work of the latter organization.

(Continued on page 10A)



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WHITE SULPHUR SPRINGS, WEST VIRGINIA

(Continued from page 8A)

¶ De Paul University, Chicago, had two of its professors as chairmen of sectional meetings of the Central Association of Science and Mathematics Teachers at Chicago, Nov. 24-25. Professor Joseph J. Urbancsek, former vice-president and secretary of the mathematics section, presided at that section of the meeting. Dr. Charles A. Stone, former president of the entire association, conducted the panel discussion of the newly organized section on arithmetic. ¶ De Paul University is sponsoring a radio broadcast every Sunday afternoon from 2 to 2:30 o'clock over Station WGN and the Mutual Broadcasting Station. The Joy of Living, Friendship, Simplicity, Contentment, Joy of Learning, and Solitude are some of the titles in the current series.

¶ St. John's University, Brooklyn, N. Y., reports the largest registration in its history in the College of Arts and Sciences; namely, more than 800 men, approximately one fourth of whom are freshmen.

¶ At Fordham University, New York City, a recent announcement of the school of education calls attention to the special emphasis the school is placing on the *Moral Training of the Child*. This phase of the education of the teacher is being intensified under the direction of Dr. William A. Kelly, associate professor and chairman of the division of educational psychology, measurements, and guidance. ¶ Fordham University has established a *Counseling Board* designed to make intensely personal and unique the guidance of each individual student in his studies and affairs and in his preparation for a career. In preparation for his lifework the individual's character, talents, and attractions are given due consideration, but especial emphasis is placed on the religious consideration. The ideal is the "whole man"—as much a "man of God" as a "man of the world."

¶ United Air Lines has announced that March 11, 1940 is the closing date for submitting papers for its annual award of four scholarships in the Boeing School of Aeronautics. These scholarships

with a total tuition value of \$11,500 are to be awarded to male undergraduates in universities, colleges, or junior colleges in the U. S. and Canada. Particulars may be obtained from the Boeing School of Aeronautics at Oakland, California.

¶ The University of Notre Dame, Notre Dame, Ind., has received \$120,508 in gifts since January 1, 1939. Graduate research projects and scholarships are prominent among the works benefited.

¶ West Baden College at West Baden, Indiana, has established a theologate and major seminary since September, 1939. Three years of philosophy and four years of theology are included in the courses offered. The faculty includes eighteen professors and instructors. Since its establishment about ten years ago the college included only a minor seminary.

¶ Siena College, a new Catholic school for men, conducted by the Franciscan Fathers at Loudonville, N. Y., has gained 665 new students in three years. It began with an enrollment of 95.

¶ St. Bonaventure College, St. Bonaventure, N. Y., has conferred its *Catholic Action Medal* for 1939 upon Mr. William F. Montavon, director of the legal department of the N.C.W.C.

¶ Canisius College, Buffalo, N. Y., features a *College Library Guild* which is conducting during the school year a series of 10 public lectures on books and reading.

¶ Xavier University for Negroes at New Orleans, La., has inaugurated courses in large-scale, low-rent housing projects in cooperation with national and local housing officials.

¶ Webster College, Webster Groves, Mo., on October 29, opened its tenth annual series of open forums under the auspices of the Loretto Foundation, with a discussion of "Forgotten Checks on Totalitarianism" by Rev. Francis P. LeBuffe, S.J.

¶ St. Francis Xavier University, Antigonish, N. S., has placed the entire facilities and services of its extension department at the disposal of the government of Canada.

¶ The College of New Rochelle, New Rochelle, N. Y., on October 5, opened a *Labor School* which is being attended by several hundred actual or potential members of trade-unions. The school will continue through the month of January without charge to students.

¶ Loyola University, Chicago, has organized a *Celtic Department* and will teach Gaelic for the first time.

¶ St. Ambrose College, Davenport, Iowa, has opened the third year of its *College of the Air*, in cooperation with Station WOC. Rt. Rev. Msgr. Carl Meinberg, president of the college, in an opening address, explained the purpose of the broadcasts as an opportunity for students of radio to gain experience and to enable friends to keep in closer contact with the school. The department of music, an outstanding part of the college activities, will furnish much of the talent for the St. Ambrose College of the Air.

Personal News Items

¶ Rt. Rev. Msgr. Michael J. Lavelle, vicar-general of the Archdiocese of New York and rector of St. Patrick's Cathedral, died October 24. The fall conference of the religious teachers of the archdiocese adopted resolutions of tribute and condolence. Msgr. Lavelle was outstanding for his service to Catholic education.

¶ Rev. John J. Wynne, S.J., founder of the Jesuit weekly *America*, recently celebrated his eightieth birthday at Fordham University. He is also a former editor of *The Catholic Encyclopedia* and vice-postulator of the cause of the North American Martyrs, the first saints of North America.

¶ Rev. Martin Cyril D'Arcy, S.J., master of Campion Hall at Oxford University (England) since 1933, is now head of the department of philosophy at the graduate school of Fordham University, New York City.

¶ Very Rev. James P. Sweeney, S.J., has been appointed provincial of the New York-Maryland province of the Society of Jesus. The province includes 655 priests, 692 scholastics, and 165 Brothers.

¶ Brother Gerald Mueller, S.M., former

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officer of the Society of Mary, died recently at San Antonio, Texas at the age of 69.

☐ **BROTHER CHARLES ALFRED, F.S.C.**, now at the Holy Family Community House of the Christian Brothers at Barrytown, N. Y., is 75 years old and has been in the order for 61 years. Throughout his career, he has been a specialist in teaching German and directing liturgical choirs in addition to general teaching and administration.

☐ **BROTHER SYLVIVS (Jean Baptiste Loubiere)**, oldest Brother of the Sacred Heart in the U. S. province of the order, died recently at the age of 87 at St. Stanislaus College, Bay St. Louis, Miss.

☐ **BROTHER ANTHONY, F.S.C.**, is the new principal of De La Salle Collegiate High School, Detroit, Mich. He has just completed six years as principal of Bishop Loughlin Memorial High School, Brooklyn, N. Y., a school with 1,800 pupils and 61 teachers. **BROTHER CASSIAN, F.S.C.**, former principal of De La Salle, Detroit, is the new principal of the Bishop Loughlin school.

☐ **BROTHER A. THOMAS, F.S.C.**, former librarian of Bishop Loughlin Memorial High School, Brooklyn, N. Y., is now at the Christian Brothers' House in Rome, continuing his study of humanist manuscripts and incunabula in England, France, and Italy, and acting as European representative of the Catholic Library Association.

☐ **MOTHER ADELGUNDA**, the oldest Benedictine nun in America, died September 24, at Mt. St. Mary, West View, Philadelphia, at the age of 98.

☐ **SISTER M. MIRIAM JUDD, S.L.**, died recently at Loretto College, Loretto, Colo. She had been a Sister of Loretto for 43 years. She had a speaking and teaching knowledge of Hebrew, Greek, Latin, German, and Italian.

☐ **MR. THOMAS F. MEEHAN** is the new president of the United States Catholic Historical Society, succeeding Percy J. King who died last summer. Mr. Meehan has been identified with the publications of the Society for the past 40 years. He has been on the staff of *America* for 25 years, and is a contributor to the *Catholic Encyclopedia*. In 1931, Pope Pius XI made him a Knight of St. Gregory.

Coming Conventions

☐ **December 1.** Wisconsin Unit of the Catholic Library Association, at Milwaukee, Wis. Sister M. Ildephonse, S.S.N.D., Messmer High School, Milwaukee, chairman. ☐ **December 1-2.** American Ursuline Meeting (Central Province), at Springfield, Ill. Mother Marcella, Ursuline Academy, Kirkwood, Mo., secretary. ☐ **December 4-5.** National Catholic Conference of Industrial Problems, at Dubuque, Ia. Linna E. Brecette, 1312 Massachusetts Ave., N.W., Washington, D. C., secretary. ☐ **December 6.** National Council of Local Administration of Vocational Education, at Grand Rapids, Mich. Harry Woods, Indianapolis, Ind., secretary. ☐ **December 6-9.** American Vocational Association, at Grand Rapids, Mich. L. H. Dennis, 1010 Vermont Ave., Washington, D. C., secretary. ☐ **December 26-28.** Pennsylvania State Education Association, at Harrisburg. Harvey E. Gayman, Harrisburg, secretary. ☐ **December 27 or 28.** Northwest Catholic Library Association, at Oswego, Oreg. Sister M. Eunice, O.S.F., 1324 S. Yakima, Tacoma, Wash., secretary. ☐ **December 27-28.** National Council of Geography Teachers, at Chicago, Ill. Floyd F. Cunningham, State Teachers College, Florence, Ala., secretary. ☐ **December 27-29.** Illinois Education Association, at Springfield. Irving F. Pearson, 100 E. Edwards St., Springfield, secretary. ☐ **December 27-29.** Oregon Teachers Association, at Portland. E. F. Carleton, 602 Studio Bldg., Portland, secretary. ☐ **December 28-29.** American Catholic Philosophical Association, at Catholic University, Washington, D. C. Rev. Chas. A. Hart, Box 176, Catholic University, Washington, D. C., secretary. ☐ **December 28-30.** Modern Language Association of America, at New Orleans, La. Percy W. Long, 100 Washington Sq., E., New York, N. Y., secretary. ☐ **Last Week of December.** American Catholic Historical Association, at Washington, D. C. Rt. Rev. Msgr. Peter Guilday, Catholic University of America, Washington, D. C., secretary. ☐ **January 5-6.** Ohio Education Association, at Columbus. Walton B. Bliss, 1221 Beggs Bldg., Columbus, secretary. ☐ **January**

11-12. Association of American Colleges, at Philadelphia, Pa. Guy E. Snively, 19 W. 44th St., New York, N. Y., executive director.

☐ **January 13.** Massachusetts High School Principals Association, at Boston. Wm. D. Sprague, Melrose, secretary. ☐ **Week of January 22.** National Association of Catholic Publishers & Dealers in Church Goods, at New York, N. Y.

☐ **December 27-29.** American Catholic Sociological Society, at Chicago, Ill. Dr. Ralph A. Gallagher, S.J., Loyola University, Chicago, secretary.

Grade and High Schools

☐ **St. Joseph Catholic School** at Natchez, Miss., has an enrollment of 289 in the grades and 81 in the high school. The school is proud of its fine football team. A special activity of the school is the editing of a page in a local Sunday newspaper.

☐ **A Parochial School Unit** of the Western New York Catholic Librarians Conference has been organized in Buffalo to create a greater interest in and to circulate more books by Catholic authors. Rev. Andrew L. Bouwhuis, S.J., librarian at Canisius College, chairman of the conference, led the organization.

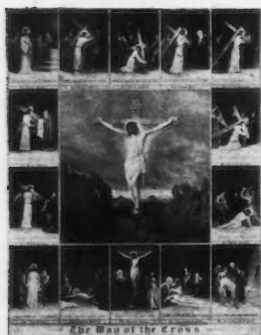
☐ **St. John's School** for the Deaf is the new name for the old outstanding St. John's Institute for Deaf Mutes at St. Francis, Wis. Rev. E. J. Gehl, director of the school, says that the new name will emphasize the fact that the school is not a home nor an asylum, but a school for the deaf and hard of hearing.

☐ **The 1939 graduates** of Mercy High School, Milwaukee, Wis., have given the school a 16-mm. talking moving-picture machine.

☐ **Archbishop Hughes Memorial High School**, the free archdiocesan high school for girls in New York City, has expanded its enrollment 20 per cent since Most Rev. Francis J. Spellman became Archbishop. The school now enrolls 3,000 girls.

☐ **Art and Craft work** of the parochial schools of the State of Indiana will be shown in the fifth annual exhibit at Central Catholic High School in Huntington, November 9-23. Last year's display was at Marian College, Indianapolis.

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New Books of Value to Teachers

The Christian Life Calendar 1940

By William H. Puetter, S.J. Paper, 64 pp., "Cercla" metal ring binding. 75 cents (reduction for quantity). The Bruce Publishing Co., Milwaukee, Wis.

The notable improvement in *The Christian Life Calendar* for the new ecclesiastical year is in the binding. The calendar for each week is printed on a separate sheet. The flat-metal-ring binding permits this sheet to be folded back out of the way instead of being torn off; the calendar always lies flat on the desk with the current week in sight. A hanger is provided for those who prefer a wall calendar. Another feature is the continuation of the calendar (in abbreviated form) from the first Sunday of Advent, 1940, to December 31, 1940; the calendar thus follows both the ecclesiastical and the secular year. For each day of the year you will find the necessary information about the Mass of the day, class of feast, color of vestment, office of the day, and a brief lesson or thought drawn from the liturgy.

This is a practical liturgical calendar for the home, the schoolroom, and the choir loft.

The Catholic Theatre Year Book (1939-1940)
Paper, 96 pp. The Catholic Dramatic Movement, 325 E. Kilbourn Ave., Milwaukee, Wis.

A great deal of practical information for all interested in the school or amateur stage is contained in this yearbook. In addition there are descriptions of many plays for various seasons and occasions—Christmas, Lent, St. Patrick's Day, May, Commencement, etc.

Lessons in Liberty

By Clarence Marrion. Cloth, 309 pp. University of Notre Dame Press, Notre Dame, Ind.

This is a new type of textbook in civics, based upon God's Creative Purpose as recognized in the Declaration of Independence. The fundamental principles upon which our government was founded are made crystal clear through history, explanation, and apt comparisons. The author's happy style will be welcomed by adolescents and adults as a relief from the dry summary of facts often found in such books. Teachers will be glad to find a series of questions on each chapter and an index.

Our Blessed Mother

By Rev. Peter A. Resch, S.M. Cloth, 208 pp., illustrated. \$1.44. The Bruce Publishing Co., Milwaukee, Wis.

A textbook for one semester's work in the upper grades of the high school. Three parts of the book consider: The life of the Blessed Virgin; her privileges; and devotion to Mary. Since many Catholics do not have a thorough understanding of the place of our Blessed Mother in the Divine Plan of Redemption nor an adequate devotion to her, there is a need for such special study.

Silver Sails (Fifth Reader)

By Sisters of St. Joseph. Cloth, 416 pp. Illustrated. 92 cents. The Macmillan Co., New York, N. Y.

One of the New Ideal Catholic Readers. Arthur I. Gates has acted as adviser in reading methods for the authors. The contents include nature stories, children of other lands, fairy tales, great men, animals, adventure, and a generous amount of religious material. Interesting tests and questions are provided, as well as lists of books for supplementary reading. There is a good pronouncing and defining dictionary. A teacher's manual is provided.

Biology

By Brother Charles, F.S.C. Cloth, 418 pp., illustrated. \$1.72. Laboratory Manual, 32 cents. The Bruce Publishing Co., Milwaukee, Wis.

Teachers of biology in the Catholic high school will welcome this long-awaited textbook written from the strictly Catholic viewpoint. It presents in simple language the fundamentals of the study of living creatures from the lowest forms to man. To accomplish this while writing within the comprehension of the high-school student and organizing the material to fit a high-school course is a noteworthy achievement.

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Each chapter is followed by a series of thought-provoking questions. There is an extensive glossary giving the pronunciation and origin of scientific terms; and a good index facilitates reference. A teacher's handbook simplifies the work of the teacher and suggests projects for talented students.

The Reading Chorus

By Helen G. Hicks. Cloth, 190 pp. \$1.95. Noble & Noble, New York, N. Y.

The first 16 pages give a summary of the history of choral speaking and brief directions for organizing verse choirs. The remainder of the book is devoted to selections from modern poets with two of the Psalms arranged for choral speaking. A paragraph about the author or the poem precedes each selection.

Let's Read—Growing Up in Reading

By Holland Roberts, Helen Rand, George Murphy, and Nellie Appy. Cloth, 536 pp. Henry Holt & Company, New York, N. Y.

Reading for enjoyment, reading for acquaintance with the best types of current magazine and news writing, reading for the development of interest in and understanding of present-day people and affairs—these are the immediate purposes of the present reader. Recent newspapers, magazines, and technical journals have been relied upon for selections concerning animals, sports and games, jobs and hobbies, flying, adventures, and books and libraries.

Prayers

By Charles J. McNeill. Paper, 56 pp. 25 cents. Catholic Action Committee, 424 N. Broadway, Wichita, Kans.

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New School Products

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To Aid Civic Education

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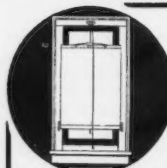
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